

A black and white woodcut illustration of the Crucifixion. Jesus is on the cross with 'INRI' above his head. Mary is on the left, and John the Apostle is on the right. A city is visible in the background.

The first Chapter.

These beynneth the booke of Iohn Gerson chaunceler of Paris steppynge y^e holy doctrine of crist how we sholde folowe hym & stepe all worldly vanytes.

Who so foloweth me sayth crist our sauour walketh not in darkenes. These be the wordes of Iesu Crist wherby we be exorted to folowe his loze and doctryne yf we wyl truely be lyghtened and apoyded from all blyndnes of ignorance of mynde. Let oure full affectyon be to haue our study and medytacyon in the doctryne and lyfe of Ihesu Crist which excelleth the doctryne of all sayntes. And who so may haue the ioy of theyr soule sequestrate in worldly thynges in this scripture of our lord may fynde swete manna spyrytual foode of the soule. But there be many oft tymes herige the worde of god that hath lytell swetnes or deuoci on therin for theyr inwarde affectyons & desyres be rather of bodily thynges than of gostly. Therefore yf we wyl haue true & perfyte vnderstādyng of y^e wordes of god we must dyligently studye to conforme our lyfe to his pceptes. What auayleth a mā to haue subtyll reasons / or argumentes of the scripture: curious and subtyll reasons garnished with elegaunce maketh not a man holy / but the obedience and vertuous lyfe maketh a man dere to god. It is more expedyent to fele the inly compuncion of hert than to knowe y^e diffynycion therof. If a man haue the knowlege of all scripture / also y^e thynges of all phylosophers without grace and charyte auayleth not. For all thyng that is in this worlde is vanyte.

Imitatio cristi.

Al.

Exm for the first part of the
not for **The fyrste** *booke*

Exm for the first part of the
not for
excepte the loue of god: & his seruyce or to this ende
ordred. The moost excellent wysdome in ony crea-
ture is by contempte of this mutable & transytozpe
worlde to promote them selfe to the worlde perdura-
ble. it is vanite to labour inordynatly for corruptible
ryches / transetozious honours / false & flesshely deli-
tes / or to desyre ony inordinate pleasure temporal y
shall brynge a man to perpetuall payne. How bay-
ne thynge is it to desyre longe lyfe / & lytell to fors of
a good lyfe to gyue hede to thynge's present & to con-
tempne thynge's that be to come. Also to fixe our los-
ue on that which shortly vanyssheth away / & to do
no diligence to come thyder / where be innumerable
& perpetuall ioyes. Haue mynde how in this worlde
nother our eye is sufficyently satisfied with seige-
ne our eris with herynge & therfore studie we to w-
drawe our herte fro the loue of thynge's visyble & fa-
dyng & to apply it to the desyres of goodes iuisible
& perpetuall for them that folowe sensuall pleasure
without restraynyng of reason they spot theyr cos-
science & lese the grace of god.

**The seconbe Chaptre of the humble knowe-
lege of mannes selfe.**

Alery man naturally desyrezeth to haue know-
lege. But what auayleth science without y-
drede of god a poze homely laborynge man dredige
god is more acceptable in his feyth / than a curyous
philosopher that laboreth more to knowe the mos-
uyng of heuen than to order the motiōs of his bod-
y and se rule to the pleasure of god. He y surely knowe

¶ The fyfth.

Weth & considereth himselfe & vnderstandith his owne
 wisdom hath lytell delyte in the vayne laude of the
 worlde. If man had knowlege of all thynges in þ
 worlde without charite what shold it auayle hym
 in the syght of god that iudgeth man after his dedes
 Refrayneth yn appetyte of iordynate delyte of curis
 ous knowlege of thole thynges þ rather shall dys
 ease thy soule & withdraue it from the vnyte & cha
 rpte of god / than excyte it therto. As wele many of
 this maner of lerned men delyte to be reputed and
 holden wyse in multiplynge wordes which if they
 delyte the herynge / they refreshe & fede not þ soule
 but lytel. But a good lyfe & pure cōsciēce refresseth
 the mynde & enduceth man to haue ferme cōfidence
 in god. The more knowlege that man hath: & wor
 keth not comfortable: the more shall be his peyne at
 the day of dome: & therfore exalt not thy selfe of any
 crafe or cunnyng but rather fere that thou displeas
 se not god iabuson therof. Remēbze if thou knowe
 many thynges & exceedeth other in cūnyng yet con
 sider that there be many mo thynges that thou arte
 ignorant of / & many that be more wyttie & excellent
 & cūnynger thā thou: If thou wylt pfitably know
 & lerne delyte to be vnknewen: & of small reputacy
 on: This is the moost expedyent and profytable sel
 son: the very knowlege & cōtempte of thyn owne les
 se. It is a grete wysdome & pfeccyon to haue of thy
 selfe lytell confydēce and estymate well of other. If
 thou seyst any persons openly synne or committe a
 ny grete cryme: yet thou sholdest not iuge thy sel

Warte.

better than them / for thou knowest not how longe
thou shalt pſeuer in goodnes or fro the ſame cryme
We be all frayle and thou ſhold Iuge no man more
frayle than thy ſelfe.

The. iij. Chaptre of doctryne of truthe.

That perſone is happy whom truthe diligētly
infor meth not by ſygures or voyces ſay
lynge but by inwarde inſpiration. Our opinyon / &
vnderſtandynge many tymes diſceyueth vs. What
auayleth it vs for to labour buſpily for þ knowledge
of thoſe thynges / whiche ſhall nouthet helpe vs yf
we knowe them nor diſauantage vs yf we therein
be ignoraunt at the day of iugement. It is grette fo
ly to dyſpyle thynges profytable / and neceſſary / &
to labour for thoſe thynges that be curious & damp
nable. Bleſſyd is that perſone Whome god techeſh
for in hym be all good thynges that man may wyll
or deſyre. A good lord: in thy gracyous preſence let
other doctours and all other creatures kepe ſylence
& thou only ſpeke to my ſoule / for the more man is
ioyned te hym in inwarde mekenes: the more he reſ
ceyueth of ſpirituall lyght of grace. Wherby he pnoſ
weeth many ſecrete myſteries hym from other peo
ple. The pure ſymple & ſtable mynde is not ouerco
me or febled / for it referreth euery labour to the ho
nour of god & inforſeth it ſelfe to ceſſe from all other
thynges that be not in the ſyght of god acceptable:
Who reſiſteth and letteth a man more thā his owne
ſmall affeccion: We rede of many Emperours & cō

¶ The fyrste

querours / that conquered kyngdoms and empyres
and yet neuer ouercame ne subdued theymselfe / for
that is one of þe moost victorious conquestys / where
man perfectly ouercometh hym selfe . This sholde
be oure dayly batayle to stryue with oure selfe / and
the more pyctoyres the soule hath of the bodye / the
more stronger it is : and more apte to encrease and to
growe in grace . Every perfeccion in this lyfe hath
some pfeccion annexed to it . And there is no know-
lege in this worlde but it is myxt with some derke-
nesse of ignoraunce . The humble knowlege of thy
selfe is more sure waye to heuen / than the curious i-
quisition of pfounde knowlege of thynges byn psp-
table : the seyens of euery thyng well ordred is good
but a clere consyens : & a good lyfe is moche better .
And there be dyuers that study rather for excellēce
of cunnynge than good lyuynge : therefore they fall
in errour & byynge forth ytell frupte or none . ¶ Wol-
de god they wolde indeuour themselfe as dyligent
ly to auopde byte & plant vertue in theyr soules / as
they be to moue curious questions & multipli sup-
flu^s langage : than there sholde not be so moche oca-
sion of synne shewed to the people nor so moche dys-
solute lyuynge i religion . At þe day of iugement it shall
not be layde to our charge what we haue red or lern-
ed or how pleasantly we haue lyued : but what we
haue don & how relyggously we haue lyued / where
be now all þe royall poetes w theyr craftye coueyed
poemes & elegant oratours with theyr oraciōs gar-
nished with elegancy : the philosophers with theyr

Imitatio cristi.

A. iiii.

Parte.

pregnaunt reasons & sentences. Divers of these man-
ner of clerkes we haue knowen in oure dayes now
theyr curiosite is passed and other mē occupie theyr
prebendes & promotions that they possed: If they
were here nowe agayne I suppose they wolde ne-
uer labour so busily for curyosyte in knowlege ne tē-
porall promocyons. Nowe they had leuer than all
this worlde that theyr entēt had ben accordynge to
the holy doctryne of scripture than p study had ben
happy. O howe many in maner of euery state peris-
shith in this worlde by vayne glory that more desyre
to please prynces and prelates & other patrōs for
a temporall promocyon thā truly & inwardly to ser-
ue god for the promotions eternall. These desyre ra-
ther by pompe & pryde to be grete in the worlde: thā
by mekenes & charyte to be in fauoure with god / &
therfore they vanysh the thoughtes & desyres
as the smoke p ever the more it ascēdeth the more it
fadeth & faileth That persone may be named great
in grace that is inclyned with charyte & is perspytly
obedient by humyltyte contempnyng p inordinate
desyre of preemynēs or of dignite. And he is prudent
that reputeth all worldely pleasures & goodes as
vyle dunge in comparyson of the celestyall goodys
whiche we shall haue in the perspyte possession of the
loue of Jesu cryst. And p yson is verely well taught
p ever inforseth hym selfe to forsake his owne wpll
and foloweth the wpll of god.

The fourthe Chaptre is of credence in
beleuyng.

CThe fyrste

It is not expedyēt nor wysdom to beleue eues
ry worde or inly mōcyō of our mynde: but we
must consyder that it is accordyng to the scripture
of god & in no wyse contrary therto. But I lament
for sorowe the lyght & fraple disposicion of the iper
fyte people that beswyft to beleue & speccally those
thynges that be the hurt of theyr owne soules and
p deturment of theyr neyghboure. But the wyse &
perfyte men knowyng the fraylte of man more p
ne to euill than to good be not so lyght to beleue es
uery worde that they here. It is grete wysdom and
also dyscrecyon to be sober in iugemente & other des
lyng & not to haue ouermuche confidence in our p
pre dedes ne to reherse other thynges lyghly bele
ued & herde & euer to gyue hede to take counsell of a
wyse & a well consyence man & euer gladder to be
instructe of another than to folowe thy ppre intens
cyon or mynde. A good lyfe maketh p to be reputyd
wyse in the syght of god & to haue in many thynges
experpence. Euer the more meke & obedyent a man
be to god the more wyse & quyet shall he be.

CThe. v. Chaptre is of p redyng of holy scripture
The principall thyng p we shall squyre i scrip
ture is charite & not elygance in speche & we
shold endeuoure our selfe to rede the scripture with
as grete feruour of spyrte as it was receyued fyrste
And wysdome wolde we sholde folowe those aucto
res and bokes where we may haue most swete & p
fyttable fedyng for owre soule. The same of totell

Parte.

philosophers the knowlege of poetes & rectorike as
a smoke or fume banissheth away: but the truth of
god abydeth without ende. and as our lord speketh
to vs without exception of persone moost expedient
lye to vs so we shall without ony exception of feyth
full persone or werke study / and rede those werkes
that inost we thynke sholde please god & to vs most
pftytable If thou wolde drawe the spirituall water
of wysdom out of the well of scripture inclyne y bes
sell of thy soule by mekenes & confidence without de
sire of curyosite or name of excellence Inquyre dily
gently & quietly receyue the holy sentēsis of saynt is
let not the puerbes & holy wyse similytudes of blef
syd faders displese y for they were not spoken wout

¶ The. vi. Chaptre of affectiōs inordynate. (cause.

Whan someuer a man hath inordynate desyre
to ony thyng than he is made inqete i hym
selfe the proude mā and the couetouse be neuer quie
ete in theyr myndes. But a meke and a poze man in
sppyte be conseruaunt in grete quyetnes of mīde /
That persone that is not mortyfied perfectly is so
ne ouercome in lytell & byle tēptaciōs & sone incli
ned to sensible pleasures. And yf he shal withdawe
his mynde fro erthly thynges it is with grete diffy
culte. And therfore they haue grete heuynes i herte
& sone be miscōtent if they be resisted. And if they fol
lowe theyr sensuall appetite anone they be greuyd
w rumours of cōcēce in as moche as they haue fol
lowed the sensuall passiōs y rather dispose to inqui
etnes of mynde thā rest in resistige sensuall passyōs

The fyrst.

pleasours we shall come to pfyte rest & in folowynge them to grete inquietnes. Ther may not be conteyned rest i the herte of man that gyueth hym selfe to execute his carnall desyres oz moche is conuersaunt wth outwarde thynges but in the soule that hath moost delyte to god & in inlye goodnes of thy soule may be founde true rest.

The .vij. chaptre of vanyte & elaciō to be auoyded.

That pson may be called vayne that putteth his hope i ony man oz creature. Take it not for no repzelle to do scrupce to other oz to be reputed pooze for the loue of Ihesu Cryste haue lytell confydence in thy selfe but that thy hole hope and trust be in god / do that is in the to please his grace and god wth his gracious assistēce shall be wth the in thy wyll and dyrecte thy werkes: Haue neuer confidencē in thyne owne cūnyngē ne in ony worldly subtylte of ony lyuynge creature / but in the mercyfull grace of god that neuer suffreth creature fynally to be without comforte that had they full confydence in hym and those that haue full affyaunce / oz hope in they selfe he maketh oz suffreth to fall and so subdueth them. Quaunce not thy selfe in y abūdaūce of ryches ne of grete powere of thy temporall frides but all onely in god: in Whome is all abundaunce of ryches and purssaunce of myghte. And he aboue all thyngē desyeth to gyue his owne selfe to those that dyspose them selfe to receyue hym by grace. Exalte not thy selfe of ony bodily vertue for all suche sone be corrupte and banishe away by a lytell infirmite

Parte.

Inhaunce not thy selfe of any naturall habilitie lest god of nature be myscontente with the. Repute not thy selfe better than other: lest that thou be founde worse in the syght of god: that beholdeth the enlye dysposicion of euery soule and dyuers tymes disco mended those thynges that men in this worlde com mendeth. And therfore if thy werkes please men fer re lest they displease god. And yf there be any goodnes or vertue in the: beleue that there is more in o ther. And euer desyre of god that the vertue of mek enes may abyde in the. It shall neuer hurte the yf thou iuge thy selfe the leest & most vyle of all other & in preferringe of thy selfe afore other thou mayste lyghtlye offende. There is true and sure pease in a meke soule. And in a proude herte contynuall enuye and indignacyon.

The. viii. Chaptre of moche famylarite to be auoyded.

Seeke not thy secreete counsell to euery man but to hym that is wyse secreete and dredeth god. Inhaunt not moche the company of yonge persons and straungers. Use no adulatory for to come to any temporall promocion nor for that consyderacyon exerceyse not moche the company of myghty & grete men yf be contynually busy in worldly thynges. Be desyrous to be accompanied with meke & charitable men: & with those that be of good maners & devout: & trete with them of those thynges that may edifye & strength thy soule & be not famylyer w any pson wherby thou mayste lyghtly be tempted or in

The fyrst.

famed. It is necessary to haue charyte With euery person: but not famplyaryte but with those y may helpe to promote the to the famplyarite of god / & of his aungels. Somtyme we se that som men beyng of grete fame / and yet theyr bodyly presence is not moche profytable / & there be som that with their bodyly presence wene to ppyte other. Whā they by their indiscreffyon & euell maners rather discomfote / and hurte those that they wene to helpe & comfote.

The. ix. Chaptre of meke subieccyon & obediēce.

It is full grete mercyte to stande in obedyence & forsake thy pprie Wyll & perfectly to obey to the Wyll of another. It is moche more sure to stande in the way of obediēce / than in place. But there be many that be rather in subieccyon of necessity / thā of charyte / & they haue therin payne / & lyghtly gruges & haue not lyberte of mynde without they for the loue of god submitte them selfe. Kenne hider or thyder / or where thou wylte / but it shall be harde for the to synde perfyte rest but vnder meke subieccyon of a dyscrete prelate. The Imaginacyon & Impetacions of diuersytees of habytacions & places hath dyscepued many a relygyous persone. Euery body in maner is gladde to do that / that theyr mynde she weth them. It sholde be more to theyr profyte to forsake theyr appetite than if they condiscende therto. But yf we woll that good shall abyde with vs / we must forsake our pprie Wyll for the exāple & pleasure of god & the profytable peas of our neyghbour. Sy

Parte.

then no man hath all cūnyng therfore it is sytting
that no body haue to moche cōfidēce in theyr owne
counsell. And yf thy vnderstandyng be good & suf-
ficient. Yet yf thou wylte be example of our sauour
leue thy pprie counsell or direccion & folowe a noder
for thy mekenes thou shalt moze profyt thā yf thou
folowed thyne owne Wyll. As we here the comone
prouerbe. It is moche moze sure the wylse & discrete
counsell of another / than to gyue theym counsell &
Wyll not folowe it. It is a synne of ptrynacyte & pry-
de ony persone inportunly to offre theyr counsell / &
specyally where they can lytle profyte.

The .x. Chaptre of superfluous wordes to be
auoyded.

That soule y desyretly inly perffecyon of theyr
mynde must specially auoyde the tumultu-
behauour of worldly people. The busines of world-
ly actes though they be done with a good entente /
yet they lette & hyndreth the mynde of his gret per-
feccion. Nowe I repente my superfluous langage / &
frequent inhauntynge of worldly company for by
these .ij. meanes we be often tymes hurte in our cō-
science. If it be expedyēt and also you be disposed to
speke let it be profytable other to y honour of god y
edificacion of thy soule / or thy neyghbour. Also cons-
yder that all our good wordes be wyrtē of y aun-
gels of god / & our euyl wordes of our enemy the des-
uyl to our accusacion. And therfore it is moche mo-
re profytable whanne good folkes be assembled of
one mynde to the mouyng of goodnes. As the hos-

CThe fyrste

te colys bnyte to gyder eche of them receyueth of o-
ther influence of hete. So good soules assemblede
togyder for the encrease of vertue echone of them re-
ceyueth of other influence of grace & encrease of ver-
tue and goodnes.

CThe. ix. Chaptre of the desyre to profyte spiri-
tually and pease to be purchasyd.

It is one specyall meane to acqwyze pease not
to intermytte vs of y^e wordes and werkes of
those that attayne not to vs. Howe maye that pers-
one be in gostely quyetnesse that moche intermyts
teth tyme selfe of those thynges that he hath no cure
of: O^r syketh occasyons outwarde / and hath but ly-
tell recourse to inly habytacyon of his conscyence /
Blessed be the true symple soules without any dis-
ceyuable mynde that in all they^r lyfe and laboures
truely entendeth for they shall come to the reste of
mynde and conscyence. **C**The holy sayntes by mor-
tyfyenge / and subduynge they^r sensualityte to rea-
son all erthely thynges sette a parte they with all
their inly delectable desyres frely haue had their ho-
le medytacyon in our lord. But we be busy moche
in thynges transyto^rye / and folowe oure passyons
that we maye not ouercome in maner perfytlly one
byce. **C**And therfore we be not accended in the day-
ly p^rfyte and deuocyon and therfore we remayne re-
myssle and boyde of deuocyon. The most p^ryncypall
cause why we haue no inly delectacyon o^r desyre of
heuenly contemplacyon is / for we be not fre o^r des-

Parte.

lyuered from our sensuall passyons & concupiscētis
ne inforce not oure selfe in to the holy Waye that the
blyssed faders haue gone afore vs. Whan a litell ad-
uersyte cometh to vs we be sone ouercome & redy to
returne to the consolacyons of man. Where yf we
wolde myghtely stāde in batayll for the loue of our
lorde we shulde se the goodnes of his graciūs helpe
sente towarde vs. His grace is euer redy to gyde / &
helpe those that in spirituall batayll haue ful confy-
dence in hym. And he procurith occasyons of batell
to the ende that we sholde encrease the crowne of p-
petuall ioye by the meane of victoꝝy. Than lette vs
cutte away our inordynate affectyons / & passyons
that be the rotes of all inqwyetnes & than we maye
possesse a peasable mynde in god. If we wolde eue-
ry yere indeuoure oure selfe to ouercome perfectlye
one vyce / we shold in shorte space come to grete per-
feccyon. But If ere it be contrary bothe in relygy-
on and worldly people that after longe cōtynuaūce
in lyuynge they pceyue that the state goynge afore
hath be moze vertuous & pure thā the present state
that they be in. The moze we encrease in age / and
drawe to our deth the moze dyligently we shold las-
boure for the perpetuall rewardis that he ordeyned
for those that order theyꝝ lyues / and labours therto
The deuous lyfe peynfull iꝝ begynnynge by custo-
me returneth to grete perfyete pleasure It is harde
to leue customes in pleasure. But it is moze payne
with out mesure to leue y eternall pleasure that for
dāpnable custome shall be lost. Euer stryue myghte

¶ The fyrst.

tely agaynst the fyrst moeyons that inclyneth vs to synne & resyst þe euyll customes for the léger they cōtynue the more harde it shalbe to resyst the. If thou woldest cōsider how grete inly peas thou sholdest cause i thy selfe & in other meschewynges outward pleasures & in subduyng inordynat affections & desyres contrary to reason. I suppose thou woldest be moche more diligent to come to spirituall encrease of lyfe.

¶ The. xij. Chaptre is of the profyte of aduersyte.

It is expediēt to vs to suffre aduersite/where by man returneth hym to the cōsideracion of his present state/wherin he reputeth hymselfe as a pylgrym/ & therfore he hath no affiaūce i this worlde. Also it is expedient that we suffre contradiccion & be cōtempned of the louers of the worlde wherby we shall be induced to mekenes/ & auoide baynglost whan we pceyue our owne fraylte & be cōtēpned of the worlde/ we be compelled to leue our selfe & þe worlde & holy to returne vs to god/ in whome yf we wolde feruently insyre our selfe it sholde not be grete at nede to seke outward consolacyons. The more a good soule be troubled bodely or ghostly/ the more it knoweth god necessary to hyt/ & laboureth to haue him by assistance of his grace. Also than it lamēteth & soroweth for the synnes þe it hath done/ & more hertely prayeth to be deliuered of his iquietnes & mysery also tribulaciō maketh a mā wery of this worlde & to desyre blessingly to be departed therfro & be vncryst. for he cōsidereth þe he shall neuer haue ppyte

peas afore that we be with hym whiche by þe pryce
of his precious blode hath purchased ppētual pleas
sure & peas for hym selfe & his scruauntys that a ly
tell space wyll stryue ayenst synne & wyckednes.

¶ The. xiii. chaptre of resystēce agaynst tēptacions

AS we rede in scrypture & þe wordes of Job
The lyfe of man vpon erthe: is temptacyon
therfore it is expedyent that euery persone prudēt
ly gyue hede to watche in prayer beleue not þe deuyll
that neuer slepeth but with a thousande snarcs / and
subtilytes iportunably assaylynge vs / fynally intenz
dyng to deceyue vs. There be none so holy in this
worlde but they haue tēptacyō / & yf it be for þe tyme
greuous / yet if it be resisted it is very profitable / for
therby man is mēkende / pouged & infourmed by
experyence. The sayntes that be nowe crowned in
heuen obteyned theyr victory by tribulacyon & tem
tacyon. And those þe were as cowardis in trybulat
cyon & tēptacion fynally ouercome / be taken ppētū
ally prysoners i helle. And there is no religiō nor sta
te so pfitene no place so holy in this worlde without
aduersite & tēptaciō. And therfore there is nother or
dre ne place here in this lyfe where man may be ful
ly assurid to auoyde all perill of tēptacion for in this
corrupte body of ours we bere the mater of inordy
nate concupiscence & tēptacion. One tēptacion or tri
bulacion departinge another comynge to vs. therē
fore it is expedyent that we be alway armed with
pacyence & exercysed in vertue. There be many en
tendynge to sle tēptacion / that fall therein the mos

¶ The fyrst.

re/for by bodely fleyunge a man shall nat be made sure: but by perfyte pacyēce and mekenes we shall be made stronge to ouercome all our enemyes and tēptacyons. Tho that labour to auoyde the outwarde occasyons and nat cut away the unly inordynate desyres: they trouble & inquyetnes shall moze & moze encrease. And thou shalt moze lightly by pacyence and feythfull confydence in our lorde and sauoure ouercome thy tribulacion/ than by thyn owne ppebertueoꝝ strengthe. And in great tēptacyon ble the counsell of a wyse and dyscrete persone/ and be nat rigours to the persone tēpted: but euer be glad to conforzte hym as thou woldest desyre for to be done to / yf thou were in lyke trouble. The begynnynge of all euyll tēptacion is inconstaunce of mynde & lytell confydēce in god. For as a shyp without a directour is moued with euery wynd: so a soule that is nat stapled in god: as the fire proueth golde: so tēptacyon the ryght wyse man/ as a bell vntouched is not perfytely knowē whether it be hole & of perfyte sounde oꝝ dyscraied. So man touched by trybulacyon is knowen whether he be hole in the vertu of patience oꝝ nay. ¶ And euermoze loke dyllygētly that the tēptacyon in the begynnynge be resysted / for than the ennemye is soone ouercome whan that he at his fyrste enterynge fyndeth the gate of our soule shytted agaynste hym. ¶ That syckenesse that by longe cōtynuaunce is in maner incurable in the begynnynge myght haue ben recoueryd with a very smalle & an easy medycyne. And this subtyll dyscey

Parte.

uer assayleth mannes soule fyrst with thought on-
ly & then wth stronge Imaginacion/ Which solo with
euyl delectacion: & vnclene mocion/ & so at the laste
the enemye entreth into the mynde with dedely con-
sent to synne and for there was no resistēce agaynst
hym in the begynnynge/ he holy entreth in the cons-
clusyon. And euer the more remysse a soule be in res-
pityng the more vnmightye is made to resyst: &
the enemy more stronge & cruelle. There be some y^e
in the begynnynge of theyr cōuersion suffred great
temptaciō: some in the ende of theyr lyfe. And some
by the space of all theyr lyfe. And some that in the p-
cesse of all theyr lyfe haue but smale temptaciō & all
this cometh of the great wysdome/ & equite of god
that passeth the state & the merites of euery soule: &
ordreth all the trouble & temptation in this worlde/
to the perpetuall helthe of his electe chyldren & ther-
fore we shulde of no wyse desyre whā we be tēptyd
but the more mekely retourne to our lord with des-
uoute prayer & beseeche hym for his faderly mercy/ &
pyte to directe & preserue vs i all tēptaciō. And after
thapostle Paule p^r it wolde plesse hym so euer to pres-
uent vs with his grace p^r we be not ouercome with
the myght of tēptacion. And amonge all the allecty-
ues wherby we maye enduce our lord to assist vs i
our trouble is ppyte mekenes/ for as (Dauid saith)
he shall saue & exalte those that be meke in spirite in
tēptaciō & tribulacion man is p^rued how moche he
pfiteth & his vtrue is more manifeste. It is no grete
maruell if a deuout man wout tēptaciō haue feruor

The fyrste
of spirite. But they that in tyme of aduersyte can as
plye themselfe to haue seruour of spiryte it is a syg
ne of stablenes & grace for to come. There be some y
be kepte fro grete tēptacyon / & yet in smale & dayly
tēptacyons they be oftymes ouercome With lytell
tēptacion. Therfore in grete tēptaciō they euer fere
to be ouercome.

The. xiiij.
Chapter of vndiscrete iugement to be auoyded.

O yue hede that thou consyder well thy propre
workes and be not redy to iuge y dedes of a
nother that pteyneth not to the ne for whome thou
shalt gyue none accōpt at thy dethe. Man laboureth
in vayne oftymes in iugynge other men & soone of
fendeth / but in serchynge his owne defautes & cons
syderynge them he euer laboureth frutfully. And we
comonly be redy to iuge after oure affectyons & ma
ny tymes we erre frome the truthe in iugement for
our pryde & synguler loue. And good were oure en
tent & desyre we sholde not be so greatly troubled in
the resistance of our sensuall desires. But there is so
me inwarde inclynacyon or outwarde affectyon y
withdraueth vs fro the very affectyon and desyre
that we shold haue. There be many that in thynges
that they do rather seche theyr owne lucre than the
pleasure of god or the comyn pfyte of many other.
& they thynke theyr mynde is let & pacyfied if they
obteyne theyr purpose & yf the cōtrary fortune they
be moued w̄ inpace & be myscōtēt. And for dyuer
sites of affectyons / desyres & opinions y be amonge
the people oftymes be some dissencions / & debatys

Imitatio cristi.

B. iij.

amonge frendes cytezens & deuout religious peple
It is harde to leue a custome of longe contynuaunce
& no man is glad to forsake his ppze appetite/ vnder
standynge and desyre. And thou be more redy to ap-
plye to thyne owne reason & vnderstādyng thā to
the holy doctryne of seruantes of iesu cryst. It shall
be longe or thou be gostly lyghtned for our lord se-
deth not the grete habundaunce of spirytual lyght
but to thē that forsake theyr owne ppze appetytys
and resons and folowe hym by mekenes. ¶ The
xv. chaptre of y. ppyte of markys donne in charyte.

Thou sholdest not do a mortall synne for loue
& fauour of any creature/ ne for no erthly cre-
ature or worldly pmyce. For therby thou sholdest
put thy selfe out of the loue of our lord & ieperdye
of the losse of euerlastyng promocion. And some ty-
me it is expedyent to leue a good dede for the grete
necessite of our neyghbour or elles for a better dede
to be done/ wherby we be not hyndred in vertu but
rather promoted. The outwarde operacion be it ne-
uer so commendable in the syght of the people with-
out charite it auayleth not in y. syght of god whiche
accepteth moze the faythfull entent and seruoure of
mynde/ that the many folde multiplyenge of grete
markes or of wordes. Tho persones done moche
that ordyeth theyr lyfe to the honour of god and ra-
ther to the profyte of the comon. Wele than to theyr
owne synguler ppyte. There be many worldly peo-
ple that thynke they do many thynges of charyte
but they be rather done of carnalyte as all tho that

CThe fyrste

do theyr woikes by the meane of carnall affectyon
ppre wyll/hope of pmoion/ & alwey haue an eye to
theyr owne synguler auayle. But charyte euer iclyp
neth to do that/that pyncypally may do honour to
god/ & obteyne the goodes goostly rather than tem
porall & in bodely goodes it preferueth the comone
wele afore a priuate & synguler wele/ the charitable
man enuyeth no man for ony pryuate ioye or pleasu
re/ ne he liketh not to magnify hymselfe but to mag
nifye & glorifye god/ and in hym to be blessed. He
comaundeth no man by adulation but he referreth
all comendacyon honour & goodnes to god fynally
of whom cometh all grace & i whom all blessed crea
tures resteth perpetuall & in fynall felicyte. Whe
had but one sparkle of charyte wolde repute al wo
rldly pleasures & lours but vnipte. *no as mod hys*

CThe. xvi. Chaptre how a man shold suffre
the defautes of his neyghbour.

Those fautes that we may not amede in our
selfe nor i other we must patiently suffre tyl
that we se what our lorde wyll worke or order there
in/ and thynke y it is ordeyned of our lorde for to pro
ue our pacyence without which our merytes be ly
tell to be pondered. And it is expedient for vs to pray
to our lorde that we by his grace may patiently
suffre our necessary defautes. **C**f thou mayst see
by brotherly correccyon. thy brother/ or sister ones/
or twayne of theyr defaute/ and yf y they receyue not
thy monition stryue not with them/ but commytre
it to god/ that his wyll and honour be done. All his

Parte.

seruautes there is no euyl i this worlde but he kno
with how he shall order it to some well & goodnes
& study paciently to suffre þ defaults & ifyrmites of
other for thou hast many imperfeccions in thy selfe
whiche other suffre in the If thou canste not make
thy selfe as thou woldest be in euery condycyō how
than sholdest thou desyre to haue another to thy ple
sure we wolde gladlye haue other persyte & yet we
labour not to amende our owne offencys we wolde
that other that offendeth sholde be straitly correcte
our selfe more culpable vncorrecte It displeyth
vs to se other haue grete liberte & priuilege desiring
that they shold be restrayned by lawe & statute and
we desyre our selfe to be at lyberte without lawe or
statute & so it appereth þ we shal seldome prayse our
neyghbour as our selfe the which we sholde do yf
we were yste. Our lord hath so ordeyned that we
shall lerne echone of other to bere paciently the bur
den of another for in this worlde there is no man w
out default no man without burden no man suffi
cient of hymselfe in wysdomme by prudence & therfore
must echone of vs helpe to bere the burden of other
echone to comforte other helpe other instructe them
& monyssh them. And who is of more vertue it ap
pereth by þ occasyōs of aduersyte. Occasyōs ma
keth not a persone frayle but they thewe whether
he be vertuous or bycious.

Che. xviij. chaptre how a pson sholde order hym
If thou wylt haue peas (selfe to come to pease
and concorde with other thou muste make a

¶ The fyrste

restraynyng in many thynges of thyne owne wylle
it is no lytell vertu to contynue in a company with
out dissencion or debate & so to contynue. Blessyd be
tho persons that whether they be religious or secus
lar that fereth to offende god & in theyr cōterfeyt
hurteth no soule & so endeth theyr lyfe in the loue of
god & of theyr neighbour. And thou wylt surely stā
de in vertue repute the as an outlawe & a pylgrym
vpon erthe & repute thyselfe vyle for þe loue of chryst
yf þe wylt be his discypyle & folowe hym who so euer
seketh in this worlde ony thyng but god & þe helth
of theyr soules they shall fynde nothig but tribula
cion & sorowe þe pson can not longe stande in qetnes
þe laboureth not to meke hymselfe in his propre repus
tacion & to be subiecte to other remēbre that thou ca
mest to this worlde to serue & not to rule after thy p
prie plesure & knowe þe that god of his goodnes hath
called the to þe religion of cristis faythe þe by pacyens
ce & vntuous labour þe maist be made apte to reygne
in top & rest. For as golde is proued in þe founes so
man by tribulacion in þe whiche no man may longe
contynue without he meke hymselfe w all his herte
by the exāple of our sauour rote of all mekenes.

¶ The .xviij. chaptre of þe exāples of holy sayntis
O Thou dulle soule beholde the quicke exā
ples of the holy sayntes that haue ben afore
vs in whome sheweth the perfectyon of all relys
gion and faythe / and consyder howe lytell thou do
este in the respecte of them and than thou mayst res
pue thy lyfe in bayne. ¶ These saintes and louers

Parte.

of our lord haue serued god in grete abstinence hun-
ger/thirst/colde/i poze aray/in labour & fatigacyō/
in watchynge/restynge/holy medytaciō persecuci-
on grete oppressyon & many represses. ¶ how grete
& greuous tribulacions suffred the holy apostyls
martyrs/confessours/& vyrgyns/& all other holy sou-
les þ haue folowed the steppis of our sauour they
haue hated the impedimentes of the lyfe of grace in
this worlde that they myght possesse the fruyte of
euerlastynge lyfe for to come. ¶ how strypte & abiec-
te lyfe ledde the holy faders in wyldernes how lōge
& greuous temptacions suffred they. And how fers-
ly haue they be assayled with the gostly enmy/ and
how many cōtynued seruēt prayer haue they offrid
to our lord. ¶ to consider the grete rygours absty-
nence that they haue takē what zeale/& seruour they
had to spirituall pfyte how grete & cōtinuall batell
they had to ouercome vice/& in all theyr lyfe and las-
bour how pure & ryghtwise was theyr entent euer
to god. ¶ On the day they laboured & in þ nyght they
rested in prayer & þt they i the day laboured bodily
yet they prayed in theyr mynde deuoutly/& so spent
they all theyr tyme pfitably & had so grete pleasure
in the seruyce of god that they thought every houre
was shorte & had lytell mynde of none oſt tymes of
theyr bodily refectyon.

¶ The. xix. Chaptre of the good relyggyous exer-
cysle of a relyggyous soule.

LIke as a pson of honour is more precyously
besene in bodily besturis þ apcreteth to man

¶ The fyrst

outwardly so they sholde indeuour themselves accordyng to excede other with vertue in thyr soules & concyence wherin almyghty god loketh & delpteth whan it is endued wth sayre vertues & specially spyrytuall men & women whiche sholde study to endeuour theyr selfe to appere in the syght of oure lord pure as aungels. And euery daye we sholde inforce our selfe to deuociō & feruour of fapth as yf we were newly conuerted to the law & fapth of iesu crist & for as moche as we of our selfe may nother do well ne yet begynne to do well / than let vs euery daye with all our inly strength and myght beseeche oure lord that we may so deuoutly begynne the seruyce of hym that therby we may cōtinue to his pleasure and our perpetuall saluacion. We be many tymes i mynde to do well and by a lytell occasyon we be letted. The purpose of ryght wismen dependeth moze of the grace / and dyreccon of god / thanne in theyr owne prouydence. For man entendeth but god dysposeth. Lette vs inforce our selfe in that we may to the contynuaunce of our good purpose / and yet we be lyghtly lettyd therof. And thoughe that we may not contynually be in the feruent loue and medytacion on god / yet lette vs determyne our selfe to vse it at the leste ones or twyse in y day / and apply vs to vertue. And annere to this purpose a feruente inuocaciō & prayer to god for his naturall pite & faderly compassyon to gyue vs grace to cōplenishe & fulfyll this purpose. And at nyght goynge to rest: i han let vs discusse the dedis that we haue done that day

Parte.

in wordes / woꝝkes / & thought / wheryn we comonly
offende god & if we fynde that we haue made trans-
gression in any offence aske we mercy with all our
herte. As it is great ieopardy an enemy or traitoure
to a pynce. or to a kynge that knoweth the cryme:
for if that gian shulde slepe in the kynges palayes
among the true seruauntes of the kynge he shulde
rest in great ieopardye. So that pson that in this
worlde resteth in sinne among the seruauntes of god
of the which if some be charitably disposed as good
aungels & virtuous men: yet there be many euill as fe-
des & euill people: that euer be redy to do begeth
& euill / & therfore agaynst these we must continually
be armed with virtue & make restrenynge agaynst
glotony: & thou shalt ouercome all other vices. and
in any wyse beware of ouer moche occupyte but o-
ther be exercysed with redynge wyrtynge praying
or amendinge some profytable thyng for the comone
well. And spirituall labours be more surely done in
secrete place than in comon: & be we nat slowe in those
thynges that shulde redounde to þe honour of god / &
comon ppyte of man: & redy to those thynges that re-
turne to our synguler & ppye auantage. And it is nat
expediēt to continue alwey in one labour / but in one
maner on the holi day & another on the feryall daye
one the tyme of tribulacion and tēptacion another in
the tyme of peace. And of þe festiual day we ought
to solēpnise it accordynge to the solēpnite / so that þe
more highe fest & solempne the more inlye deuocyon
by ryght sholde we haue. And whā that one feest is

¶ The fyrste

gone we sholde order our selfe to another feest as þ
fygure of the euerlastyng feest of heuen whiche as
for a tyme is delayde tyll we be moze redy & anour
ned with charite & other vertues & our merytes cō
plenished for the which our lord hath prefixed a ty
me in the whiche we ought to be cyrcūspecte & wat
chyngē i stuous labour of þ whiche speketh our sas
upour i the pospell of Luke. Blessyd be þ seruaunte
þ is foude wakynge in the comynge of our lord. I
say surely to you sayth the euangelyst that our lord
shall promote hym to the place of eternall felicyte
where he shal haue all pleasure & goodnes that any
creature may of reason desyre. ¶ The. xxi. Chap
tre is moche conuenient for relygious people hold
they sholde kepe theyr solytare lyfe & sylence.

And thou wylt withdraue thyselfe from cus
trous & superfluous wordes frome ociosite
& vnprofitable langage than thou shalt fynde tyme
sufficent & apte to haue good medytacions and to
remembze þ grete benefytes that god hath done for
the. The most holy men & women that euer were a
uoydynge all worldly company haue chosen to ser
ue god in secrete places & one holy man sayde I cos
me neuer amōge cōpany but I depte with lesse stū
as it semeth me as we maye se by experyence yt is
moze dyffyculte to kepe sylence in company than to
be so cyrcūspecte that we offende not in no circum
staunce of speche. It is moche moze sure for a religi
ous persone to hyde at home in solytarye contem
placyon / than to be abrode in the worlde where he

Parte.

may lyghly be brought in many folde temptacyōs
Therfore they that entende to come to spyrytuall p-
feycyon they must with our sauour auoyde the tu-
multuous cōpany of people & there be no religious
people that with surete apere to y^e worlde but they
be glad to be dymysshed from worldly occupacyon/
And there is no man sure i prelacy but he that is re-
dy to be subiecte. And none that surely cōmaundeth
but they that be redy to be obedyent. And no man
surely ioyeth but he that hath testymony of a good
conscience. None speketh surely but they y^e be glad
in tyme to kepe sylēce. And euer the surete of blessyd
people is full of the drede of god & euer the more gra-
ce and vertuous they^r soulys were anourned with
the more meke & obedyent they were both to god / &
man. The surty of euyl people ryseth of pryde / &
presūpcion & in the conclusyon it disceyueh them / &
if thou be monke of y^e charterhouse anker. or anke-
res as lōge as thou lyuyst in this lyfe euer be ware
of presumed surty & thynke that many holper thā
thou in the syghte of the worlde for they^r inwarde
elacyon & presumpcyō haue perished & therfore to a-
uoyde this inwarde bayne glozy & presūpcio it is ex-
pediēt that we be exersysed with tēptacyon. ¶ That
religious soule that wolde & it might cōtempne all
transytoy ioye and neyther wolde ne it mystrid to
dele with the worlde. howe pure a conscyēce might
it preserue. ¶ That soule that wolde putte a wey all
worldly busynes & wolde labour allonly for godly
thynges & gostly goodes & put all they^r confidence in

The fyrste

god how grete peas & quyetnes sholde þ soule haue.
There is no persone worthy to haue heuenly conso-
laciō but if they exercyse them selfe in holy cōpūcciō
& penaūce. Cōpuncion is remembraūce of our syn-
nes with grete displeasure which must be done i se-
crete place as (Dauid sayth) Let thy inly sorow for
thy synnes be done in thy secrete chaūbre. O þ rely-
gyous person thou mayst fynde þ grace in thy celle
whiche thou mayst lyghtly lese wout in the worlde
And thy celle well inhaunted shall ware swete / and
yf þ inhaunte it not well. It shall induce þ in to we-
rynes & displeasure. If thou wylt in þ begynnynge
of thy cōuersacyon indeuoure thy selfe to bynge þ
into a custome to abyde in thy cell with remembraūce
that for a lytell tyme occupyng thy selfe well there
thou sholdest therby come to euerlastynge lyberte &
the abydynge that sholde be full plesaūt to the. The
deuoute soule in silence & quietnes moche plyteth &
there cometh to thy vnderstandynge þ knowlege of
þ hydde scrypture of god. There it may fynde þ wa-
ter of contricion & teris wherby it may wasshe & cle-
se it selfe from synne. And euer þ moze it withdraue
it selfe fro all worldly tumultu^s busines the moze fa-
myliar & dere it shall be to god. And tho persons þ w-
draue them from theyr worldly frendes & knowles-
ge our lord with his aungels shal draue nere & a-
bide wth them. It is full expedyēt for a religious soule
to auoyde þ vnprofitable plesure of worldly sightis
nother desyre to se the worlde / ne there to be sene /
why woldest þ se þ thynges þ by ryght þ mayst not

Parte.

haue. And if thou myghtest haue it yet thou shouldest
haue ytell contynuance therewith for the worlde
passeth with all his pleasaunt delites. The sensual be-
lyres draweth & moueth a religious pson to go abro-
de but when short reynge or pleasure is past what
remayneth but remoyse of cōciēce & inqetnes of herte
te. It is oftymes sene y a glad goinge out foloweth
a sorow reurnyng. And a mery euētyde foloweth a
sorow morow tyde for all carnall & sensual ioy entreth
with delyte bodely but i cōclusion it displeith & hur-
teth. What mayst thou se wout thy cloyster y thou
mayst not se within. Beholde there heuen & the ele-
mētis wherof all erthly substaūce be furmed What
can thou se vnder the sonne that may onyspace aby-
de. If all wordly pleasures & bodely were pset what
shold it be but a bayne sight lyft vp thy iyen to heue
& pray our lord of mercy for thy synnes & neclygēce
leue y baine thiges to those y be bayne & attende to
those thynges y our lord cōmaūdeth & shet y dore
of thy soule & call thy lord Iesu to y & abyde with
hym i thy cell for thou shalt not fynde so grete peas
in no other place. And thou woldest not go fourthe
ne gyue attendaunce to thynges vnprofitable thou
sholdest rest in more quietnes. But yf y haue delyte
to here noueltyse thou must somtyme therof suffre
trybulacyon of herte.

The. xxi. chaptre is of y cōpuncciō of mānis hert

Ad thou wylte proffyte spyrytuallly pscer-
ue the in the drede of god and stande rather
vnder obedyence than in thy propre wyll refrayne

CThe fyrst.

all thy sensuall partes with the byrdell of reason & tem-
perance. Haue pite copuncion of hert & thou shalt
synde inly deuocyon. Copuncyon & sorow for our
synnes sheweth many thynges to vs that a dissolu-
te behauour hideth and leleth. It is maruayle that
ony persone in this worlde consideringe his exyle &
grette ieopardise can be merry in ony worldly thyng
for the vnstableness of herte & actyngence of our des-
fautes. We preyeue not the sorow of our soule & thre-
fore we oftymes laugh baynly at those thynges whe-
re at we sholde rather wepe. There is no pite liberte
ne true ioye but in the good concyence and in the
drede of god. That persone is happy y^e hath grace
to auoyde the impedymenty^s of holynes of mynde
& can assemble all the vertues of they^r soule in very
true copuncyon & medytacyon of god. That plone
is happy that auoydeth euery thyng that may of
reason offende his concyence. Than they that be o-
uercome of custonable synne let them stryue mygh-
tely agaynst they^r custome. For euill custome may
be overcome by good custome. Haue thy consydera-
cion fyrst of thy selfe / and monyst the thy selfe before
all other frendes. It is not expedient that man in this
lyfe haue many consolacions worldly and yf we ha-
ue not deuyne consolacyons / it is for that we haue
not true compuncion of herte / or ellys that we re-
fuse not bayne consolacyons of the worlde we sholde
repute our selfe bayne and vniworthy to haue deuy-
ne consolacyons but rather we deserue moche try-
bulacyon. The vertuous soule wheder it consyder

Parte.

it selfe or another it fyndeth mater of compuncyon
and so we for it knoweth that none lyueth in this
worlde without trybulacyon. The mater of true cō-
trycyon & compūcyon euer be our synnes & byces
whereby we be so dysposyd that we may seldome be
holde perfyte heuēly thynges. And thou woldest
as busily remēbre thy deth as thou doest y lengthe
of thy lyfe thou sholdest more feruētly aply thy selfe
to amende the. And if thou woldest perfyte remē-
bre the outragious paynes of helle & purgatory. I
suppose thou woldest be glad to suffre trybulacyon
payne & labour here in this worlde with that thou
myghtest auoyde those outragious paynes of euer
lastyng damnacion. But for those thynges be not i
our consideracion & for we apply our selfe for worldy
ly pleasure therfore we contynue remysse and colde
for lacke of grace & inly deuocyon. And for the myde
of man is not constaunt in vertue therfore the body
is more frayle & lyghtly offendeth. Therfore praye
deuoutly & mekely to our lord & it wolde please him
of his grace to gyue vs the spīryte of cōpuncyon &
say w the prophete. Good lord fede me with y bres-
de of cōtriciō & w y habūdāce of teris for my dyke
n **T**he. xxiij. chaptre of the consideracion of the
myserie of man.

Where soeuer thou be or where soeuer thou
cōuerte the thou arte but a wretch with
out thou cōuerte thy selfe vnto almyghty god wher-
fore arte thou troubled yf that ony thyng happen
not to thy pleasure. What creature i all this worlde

The fyrst.

hath all his pleasure. So not we that almighty god
suffered many iniuries & wronges / and that person
hath moost auantage in hope & moost suffreth pa-
cely for the loue of our lord. The frayle worldly
people be holdyng only outward thynges say th^e
Beholde howe good a lyfe this man hath holwe ry-
che / howe grete possessyons / howe myghty power
howe stronge and fayre of nature. But those goodes
be of lytell certente euer in mouyng and they be pos-
sessed euer with labour and feere. Therfore beholde
þ heuenly goodes that shalbe possessed with all plea-
sure and neuer fade. The felicitye of man stādeth not
in the habundaunce of worldly goodes / but hyt res-
quyeth thynges necessary for this world. Euer þ
more spirituall a man desyeth to be / þ more bytter-
nes he pcepueth in this world & more clerely pceps-
ueth the fautes of our corruptible kynde / & therfore
the prophete Dauid desired of our lord to be deliue-
red from all suche necessary defautes that i maner
let men to come to pfectyō. But wo be to them that
knowe not theyr myserye / & wo be to them þ haue
theyr greatest pleasure in this misery & corruptible
lyfe / for & suche myght euer lyue here they were cō-
tent displyng in maner the true felicitye to come /
where euery man that cometh is most pfectly suffy-
sed. O howe vnhappy & vnseylful creature that by
in ordynate desyre of trasety & erthly thynges arte
so blynde that thou hast no spirituall tast / but of car-
nall thynges. But at the houre of thy death thy eyes
shall be opened with paynes and than þ shalt know

howe byle & lytell of reputacion these thynges were
 wherin y dydest put thyne vnhappy felycite. But
 the holy sayntes and the deuoute louers of god ha-
 ue not pryncypally attended to those thynges that
 were plesaunt to the fleshe / or those thynges that
 haue temporallye flozysshed in this worlde / but all
 their hope & entente was in this worlde to possesse
 the godes eternall. All their desyre was exalted to
 the moost hye and inuysible good lest it sholde be
 drawen to erthly thynges by y meane of thynges
 bysible. O thou dulle soule that perseuerest in out-
 warde trybulacyon / or inly temptacyon and i bothe
 ouercome remembre that in tyme of trybulacyon or
 temptacyon is y most frutefull tyme of merite. For
 thou must go throughe fyre and water befoze thou
 come in to the place of fynall consolacyon and reste.
 And thou shalte neuer ouercome vyce but by vyol-
 lence / we may not longe be without synne / tydeous-
 nes / or sorowe as longe as we bere this frayle body
 about with vs / we wolde be gladde to haue quyet-
 nes frome all synne and mysery / but for almoche as
 we haue losse innocencye by synne we be not wor-
 thy to haue here the place of ioy and felycite. Ther-
 fore we muste by pacience abyde the mercy of oure
 lord vnto the tyme that oure myserable mortalyte
 be perfetly chaunged in to the lyfe perdurable / and
 immortall. O howe frayle is our humayne lynage
 euermore prone & redy to vyce. This day thou arte
 confessed of thy synnes: the next day thou returnest
 vnhyndely to the same synne. Nowe thou polt po-

CThe fyrste

lest to reſſe fro thy ſynne and withyn the ſpace of an
houre thou falleſt vnto the ſame / as though thou
haddeſt made no promyſe ne purpoſe contrary / and
therfore we haue ſuffycient occaſion of humiliacyō
wherby we may manyleſtly perceyue our owne iſyꝝ
mites & vnſtablenes. And that vertu that we longe
tyme laboured for & by grace obteyned his ſone loſt
by negliſſence. And we be rempſſe & negliſſent now
whan we be moost myghty to labour what ſhall
we do whan we waxe dull in wytte & feble in body.
O how vnhappy be thoſe that repute them ſelfe ſu
re ceſſynge to labour agaynſt vyce as they were ſu
re in good lyfe. & yet there is no token in maner of pꝛ
feccyon in theyꝝ lyfe & they that thynke them ſelfe p
fite as I haue reherſyd it were expedyent that they
were inſtructe as Nouices begynners to growe in
more perſyre vertues.

CThe. xxiij. Chaptre of the medytacion of deſche

Douyde for thy ſelfe whyles thou arte here
for thou ſeeſt that this day a man is / and the
moro we he appereth not. And whā that he is with
drawen frome the bodely ſyght / he is ſone forgotten
goſtely. O the grete dulneſſe / and hardneſſe of mānis
herte that more myndeth & prouydeth for tranſito
ry thynges preſent: than eternall thynges for to co
me. If þ wouldeſt i euery worde / warke / & though
remembre as thou ſholdeſt ſoone dye than thou haſt
uynge a good conſcyence ſholdeſt not ſo inordynat
lye ſerue deſche. It is more profytable to auoyde ſynne
than to ſleddeſch. If thou be not redy this daye to

Imitatio criſti.

C. iij.

Parte.

dye by the same reason thou shalt not be redy to morrowe. For to morrowe is a daye uncerteyn and thou knowest not whether thou shalt contynue therto or nay. What auayleth it to lyue longe & thy lyfe to be lytell or nothyng amended. A longe lyfe increaseth not alwey vertue: but dyuers tymes synne and vice. Wolde god we myght be conuersaunt every day in this worlde without ony offence. ¶ There be many that counte many yeres of conuersacion, but full fewe of frutesfull lyuyng. ¶ It is ferefull to dye but paraventure it is more icoperdous to lyue lenger. Blessyd be tho persons that continuallye haue the houre of deth before their syght and that every day dispose them selfe to dye. Reduce to thy remembraunce some persone that thou haste seene departe and thynke also that lyke wyse thou must nedes departe whan thou rysyst in the mornyng dout whether thou shalt contynue in bodely helthe vnto nyght. And therefore ever dyspose thy selfe to be redy that deth may neuer fynde the vnredy / nor a sleper / and remembre howe many do departe sodaynlye / and whan they leest haue beleued they haue gone. The sonne of man both god and man our Iuge shall come that tyme whan we leest wene as he sayth hym selfe. Whan thy last houre cometh than shalt thou repente full sore of thy remysse / and neglygent lyfe. Howe gracys / and happy is that soule that now in this lyfe laboureth to be in that state that it desyreth to be founde in his deth. ¶ To contempne the worlde perspytel / ys a grete desyre to profyte in vertue / los

CThe seconde

ue of dyscipline / labour in penaunce / a prompte Wyll
to obedyence / redye to forsake theyr owne Wyll the
supportacon of euery trybulaciō for the loue of our
lord these shall enduce vs to haue a grete confyden
ce to departe happly out of this wo:rlde / It is mos
che better betyme to prouyde for thy selfe and fynde
thy goodnes befoze the than to truste to other that
parauenture shall nought or lytell prouyde for the /
And thou labour not now busily for thy selfe who
shall be busy for the in tyme to come. Nowe the tyme
is very precious. But it is lamentable to spende
that tyme vnprofytably where we myght deserue
goodes of the whiche we sholde lyue and ioye eter
nally / the tyme shall come that thou woldest be full
gladde to haue one day or houre to amende thy selfe
in / but I knowe not whether thou shalt obtayne it
or naye. O thou vncircūspecte soule of howe grete
pell & fere myghtest thou delpyer thy selfe of nowe
yf thou woldest now fere to offende god & suspecte
comynge of dethe. Study now to lyue so that in the
houre of thy dethe thou mayste rather ioye than fe
re. Lerne nowe to dye frome the wo:rlde that than
thou mayst begyne to lyue with cryst. Lerne nowe
to contēpne all wo:ldly thynges & than thou mayst
frelp without ony impedimēt go to cryste. Chastise
thy body nowe by penaunce & than thou mayst ha
ue certen cōfidēce of rewarde. O thou vnwyse man
why makest thou so grete and sure prouysō for the
tyme to come / Wahan thou arte not sure that thou
shalte not lyue one daye to the ende. Howe manye

haue deceyued thyngynge to lyue longe & sodenlye
haue decessed. How of tē tymes hast thou harde of
those that be departed / how some haue be slayne w
swerde / some drowned / some fallynge fro hye place
haue broken theyr necke / some etynge haue be strā
gled / some with fyre / some with Iron / some w thes
tes haue be destroyed & so the ende of euery man in
this worlde is deth / & the lyfe of man in this worlde
as a shadowe banyssheth a way. who shall remem
bre or pray for the after thy deth thou knowest not
Therefore now we instore thy selfe of ryches immortall
that shall contynue after thy deth. Euer laboure for
that thyng that may honour god & helpe thy soule
& attende therto study to make the sayntes of heuē
& the frendes of god thy frendes / & they shall recey
ue y in to everlastynge tabernacles. Thou relygy
ous soule behaue thy selfe vpon erthe as a pylgrym
& a straunger. For it perceyvneth nothyng to the to
intermyt of y bulynes of this worlde. Presele thy
herte fre & dyrecte it to our lord for thou hast no cy
te here abydynge & therefore directe thy dayly mour
nyng & prayer vpwarde / y after thy spyrite depar
te fro thy body it may be worthy to be graciouslye
translated in to that celestyall & perpetuall Cyte.

¶ The. xliiij. Chaptre is of the last iugement and
paynes deputed for synne.

In all thy labours beholde the ende & howe y
shalt stande before y iuge to whom nothyng
can be hyd / he that day shall nother be moued wth

The fyrste

rewardes nor prayer nor any other cause that may be alegyd but he shall iuge þ is ryght wyse. O thou myserable vnwyse synner what shalt thou answer re that daye to that lord knowynge all that ever þ hast done. If thou fere somtyme in this worlde the face of a mortall man whiche thou hast dyspleased howe moche more shouldest thou feere the face of this thy eternall Iuge why proudest thou not for the daye of iugement. Whan there maye no man be accepted or defended by another. But euerye man shall answer for his owne selfe. Howe thy well ordered labour is frutefull thy wepyng acceptable thy moynynge worthy to be herde thy sorowe purgeth / and is satisfactorie. The pacient man that more lamenteth for the malice of synners. Thanne for his owne iniurie hath an holosome purgatorie And lyke wyse they that praye for theyr enemyes / and in theyr herte forgyue theyr offences & they that tarye not to aske forgyuenes of other for theyr offences. And be more redy to remytte thanne to be wrothe. And they that by vyolence restrayne theyr selfe fro synne / and euer be busy to make the bodye obedyente to the soule. All these haue an holosome purgatory in this lyfe. It is moche more profytable now to purge our synne / and bytte it awaye than to abyde the purgacyon therof with the fyre of Purgatory. Merely we deceyue our selfe by inordinate loue that we haue to our selfe. What shall the fyre come to deuoure but thy synne. Euer the more thou spareste thy selfe now. And so folowyste

the sensuall appetite more greuous shalbe thy payne
 ne afterwarde and more greuous þe fyre. And ther
 fore loke what thyng man more greuously offens
 deth in / and therein shall be his more payne. ¶ The
 gluttonous persone shall be punysshed with brennyng
 brondes. The gluttonous that hath consumed meates /
 and drynkes superfluously to the detrymet of theyr
 body / and the intury of the poore that famysshed for
 hunger / than shall they famyshe for hunger in so
 moche that yf they wolde desyre a drope of water to
 mytygate that exceedyng ardoze / that they shal suf
 fre / than it shall not be possyble to them to obtayne
 it. ¶ The lecherous people / and the inordynate lo
 uers of theyr lustys shall be compelled to drynke þe
 styntyng and abhomynable inflamed pyche / and
 bymstone. And the enuyous people shall wayle /
 and howle as wode houndes. And so every synne
 shall haue his propre tourment / and payne correspō
 dyng to hym. And the obstinate proude / & couetyse
 persons shall be replenyshed with all confusyon / &
 penury. There shalbe one houre more paynfull and
 greuous / than here a hundred yere in bitter penaū
 ce. There shall neuer be consolacyon ne rest to those
 that be dampned / or shall be dampned / but here the
 troubled persons haue somtyme alcuiaūce of theyr
 paynes / and consolacyon of theyr frendes. Be now
 busye & soye for thy synne þe in the day of iugement
 thou mayst haue suerty with holy sayntes whiche
 than shall stande in grete constaunce agaynst those
 that haue vnrighously vexed theym. And loke as

¶ The fyrste

they be no we iuged of other men so than shall they iuge other. Thā the pooze obedient soule shall haue grete confydence / and the obstynate proude man shall quake / and fere on euery syde. Than shall they be reputed wylse that haue lerned in this worlde of our lord to be abiecte / and dyspysed. Than shall all tribulacyon patiently suffered be full profytable / & euery iniquyte shall trouble the auctoz therof. Thā shall euery deuoute soule ioy and euery wycked creature shall wayle and mourne / than shall the fleshe that hath ben with reason chastised be moze gladde than if it had ben alway in delectacion and pleasure than the vyle besture shall shyne / & þe glisteringe garments shall be derke and vyle / and the pore cotage moze of pryce than the grete gloriuous palays edified for pompe / and pryde than shall be moze allowable a constant pacience than all vsurped power thā shall the true obediēce of a meke religious soule be moze exalted than ony worldly cautelous prudence than shall a clere conscience be moze ioyfull than the arrogance of poetis / or philosophers / than the contempt of riches be moze of pryce / than the treasure of all the erthe. Than thou shalt haue moze delectacion in deuoute prayer than in þe delectable fedynge And thou shalt moze reioyce of the sylence that thou hast keppe than of thy lōge supfluous speche. Than shall thy holy werkes be moche moze of pryce than the fayre and plesaunt wordes. Than shall a strapte lyfe & paynfull be moze pfitable than all worldly delectacyon / lerne now to suffre smale tribulacyons þe

Parte.

than thou mayst be deliuered from grete tribulaci
ons. If thou wylte in ony wyse by contynuaunce of
thy synne order thy selfe to the fyre make experience
Put thy hande in the fyre. If thou may not suffre
this lytell payne howe shalte thou endure to suffre
thy hole bodye perpetuallye to be put in the fyre. If
now a lytell passyon make y so inparcent what shal
the intollerable paynes of hell do to the. Than take
hede for thou mayst not haue thy full pleasure body
ly here and in the lyfe to come the habundaunce of
spyrituall ioy. Therfore if thou wylte afterwarde
reygne with chryst in perpetuall pleasure folowe
hym here in this lyfe with penaunce. If thou had
dest lyued frome the begynnyng of the worlde to
this daye in all honour and pleasure that were pos
sible to be hadde in this lyfe they sholde now be all
past as a dreame that shortly appereth and soone
is forgotten. And yf thou sholdest lyue nowe lykes
wyse to the worldes ende and than departe what
sholde remaine of these pleasures nothyng. Than
we maye conclude that all worldly pleasure is but
vayne and all other thyng in this worlde is vayne
saue saluynge y loue of god and his seruyce or ony
thyng ordred to these. That soule that loueth God
with all his herte neyther fereth deth indyngnat
ly turmentes iugement ne helle. For perfyte loue
hath sure passage to our lord. Who somcuer hath
delpte to offende it is no marueyle if they drede deth
and they. Iugement. And yf that the loue of god
maye not withdraue the frome synne than hit is

CThe fyrste

good & expedient that thou celle of synne for the fere of the paynes of helle. And that pson y preferreth ony worldly loue before y loue of god can not longe stande in the state of grace/ but he shal soone be tyed in the snare of the deuyll.

CThe. xxv. chaptre of the feruent emēdacyon of al the lyfe of man.

I Oke that thou be wakyng & dilygent i the seruice of god & thou relygious soule remēbre busyly whither thou art come/ & why thou hast forsaken y worlde/ was it not for that intent y thou sholdest become a spirituall man/ or woman/ and to loue/ & serue god onlye. Therfore incyte thy selfe to haue feruoure of spirituall profyte. For thou shalt shortly receyue thy rewarde for all thy labours and in that heuenly inheritaunce shalbe neyther sorowe ne fere. Now labour a lytell/ & than thou shalt fynde grete reste/ & perpetuall gladnes/ if thou wylt faithfully/ & feruētly abyde in vtrous labour thou shalt fynde without doute that our lord shall faythfully & habūdauntly rewarde the/ and haue hope y thou shalt come to vyctory. But it is expedient that thou therein haue not to grete suerty/ lest thou be negligēt or exalted therby in thy mynde. There was a certayne persone that was oftymes folowynge in his mynde betwene fere & hope/ and on a tyme beyng full of anguyllhe & sorowe in a chyrche fell prostrate to the grounde sayinge these wordes. O if I myght knowe whether I shall perseuer/ & ouercome this grete temptacyon that I am in/ anone he herde the

Parte.

answere of our lord shewed to hym i his soule say-
inge. What woldest thou do yf thou knewest that/
Do nowe that / as thou woldest do than / and ther-
by thou mayste haue surete. And so anone he was
recomforted / and commytted hym selfe te the Wyll
of god / and of his flowynge and vnstedfast mynde
was payled / and wolde no more by curious inquy-
sycyon desyre to knowe what sholde befall to hym
in tyme to come / but rather he studied to knowe the
Wyll of god / he studyed to conferme his Wyll to the
Wyll of god / as well in the begynnynge as in the en-
dynge of euery dede that he sholde do. The prophet
Dauid exortynge euery man to vertue saythe. Do
Well and hope in god Inhabyte the erthe and thou
shalte be fedde With frutes therof. The contynuall
grudge and laboure of temptacyon and trybulacyō
With draweth ryght many frome profyte and fer-
uent emendacyon. Merely they that inforce theyr
selfe with myghtye applycacyon to ouercome those
thynges that be greuous and contrary to the helth
of theyr soules / they profite in excedyng other / and
a man in mortysfynge of his sensuall partes / and
ouercomynge of hymselfe therein specially he profy-
teth & cometh to more habundaunce of grace but e-
uery man hath not in lyke to ouercome or to morty-
fye. A feruent louer of god if he haue mo and gretter
passyons or lettynge shall more spyrytuallly profyte
than y vtuous plone y hath lesse feruour to vertue
There be two thynges that specyally helpe a soule
to come to vertue to withdrawe it selfe violently fro

¶ The fyrste

those thynges that corrupte nature is inclyned to & feruently to labour for that grace or vertu y^e We perceyue We haue moost nede to. Gyue hede in ony wyse that thou auoyde those vyces iⁿ thy selfe that thou arte moost greued or myscontent With in other mē/ and be gladde to gether vertu of euery virtuous creature as the hony he gathereth his hony of dyuers floures so consyder all those y^e thou arte cōuersaunt with. Chose of ech one of them some vertue refuſige they^r vyce take the fayre floure frome the b^rambell and hurte not thy hande of the thorne. And it happē the to be hurte indeuoure thy selfe to be recouered without delay. as thyn eye considereth the warkes of other/ so thou arte noted of other. O howe iocunde/ and mery is it to be conuersaunt With company of honest name and fame/ feythfull/ and feruente in the loue of god. And contrary wyse it is greuous to be accompanied With tho^{se} that be disordered bothe to god and man/ that neyther as louers ne feythfull subiectes haue complenished those thynges y^e they be called to. How inconuenient thyng is a persone to be neelygent in those thynges that he is called to of our lord/ and to gyue hede to those thynges that he is not bounde to. Reduce to thy remembraunce the state of thy perfeccion y^e thou arte called to the Imitacion of iesu cryst or seruice. Consider well his lyfe & how farre thy lyfe discorde th^{er} fro & y^e shalt fynde thy selfe no good dysceple nor scoler but rather a truande or a postata. That relygious soule that deuoutly exercyseth it selfe in y^e life and passyon of our

Parte:

lorde shall fynde therein all thynges profitable & necessary for it & habundauntlye & shall not nede to seeke any better thyng / than in this lyfe is cōteyned. ¶ That soule that myght alway haue the remēbraūce of Iesu crucified / how soone & sufficiently holde it be enfourmed with knowlege necessarye. A fervent religious soule patiently suffreth & obserueth those thynges that be cōmaunded to it. And a neglygence & a remysse religious soule hath trybulacyon vpon trybulacion. And suffreth anguyshe & tribulacion on euery party / & that is for it lacketh inly cōsolacyon / and is restrayned from outwarde cōfort. That religious persone that lyueth without dyscyplīne is redy to fall to ruyne. And that man that euer seeketh more large maner and lyberte in his lyfe / shall be alway in anguyshe & trouble / and euer shall dysplease hym outhere that lyfe / that he hath begonne or elles for he hath left a better. Take hede how many religious people for the loue of god & euerlastyng ioy & lyberte now obedyently lyueth vnder the rule of strypte religious. They be withdrawen from the world / and desyre not to be greatly conuersaunte with the world they be purely fedde / content with byle / & grosse clothynge / they labour moche & speke but lytell superfluously / they watche longe and sore yfse: longe in prayer / and holy redyng of frutes full doctryne / and yf they may come to euerlastyng lyberte. They kepe theyr selfe from the space of this shorte lyfe vnder obedience and in prison. Consider the holy orders of religious bothe of men & women

¶ The fyrst.

as those of the charterhouse/observauntis/minors
& minores holy ankours & ankeres how besily they
laboure nyght & day to please & serve our lord. These
quicke exammples of so grete multytude sholde in-
duce the to be ashamed to be so vndeuous & remysse
in the seruyce of god. O howe iocunde & plesaunt a
lyfe sholde it be to a soule that had no worldly thyng
to do but loue god continually With all his herte in
Warkes and Wordes. O yf we myght contynue in
this lyfe without bodely refeccon as etyng & drin-
kyng slepyng/or any other bodely necessytes and
take hede only to holy medytacyon & gostly fedinge
& refeccon of oure soule / than we sholde be moche
more happy thā we be now i seruyng / & attēdyng
more for bodely thynges than gostly profite. Whan
man cometh ones to that perfeccyon that he seketh
consolacion of no creature / thā begynneth he to ha-
ue a spyrituall tallege in god / & whan he is content
With euery fortune aswell With aduersite as pspes-
ryte cōfōrmyng and referryng all his Warkis to
god to serve & obey to his wyll. Euer remembre the
ende of euery thyng that thou begynnest / and also
that tyme losse can not be recouered / and thou shalt
neuer obteyne vertue Without labour & diligence &
whan thou begynnest to be remysse in spirituall las-
bours than thou begynnest to waxe euyl. If thou
applye thyselfe spirituallly to more vertu thou shalt
fynde grete pease and than by grace of god & loue þ
thou hast to vertue thou shalt fynde the spyrytuall
exercyse in vertue euer more delectable & lyghter /

Parte.

feruent & lounge soule is euer redy to all thynges
þ̄ be expedyt to the plesure of god & spirytuall pro-
fite of it selfe. It is moze labour to resyst vyce and in-
ordinate passions / than to be occupied in bodely la-
bours and if þ̄ wylt not gyue hede to auoyde þ̄ lesse
synne thou shalt soone be enduced to the moze. And
whan thou hast brought the day to the euyntyde in
dutyous occupacion without ony grete displeure to
our lord than thou mayst be glad & surely take thy
rest in hym. And euer befoze all other soules take he-
de to thyn owne soule excyte & moue thy selfe to duty
and what so euer thou doest be neuer neglygente in
those thynges that be necessary for the soule & loke
how moche thou desyrest to profite / & so moche applye
thy selfe byolently to goostly & spyrytuall labours.
And thus endeth the fyrste boke of Iohn Gerson of
the Imitacion of Chryst.

Here begynneth the.ij. boke of Iohn Gerson
son of the inwarde & deuoute couersacon of
the soule of man.



After the sentence of our sauour Iesu
Criste the inwarde regne of god is in
soule of man. Retourne thy selfe with
all thy herte to oure lord and forsake
the inordinate loue of the worlde and
thy soule shall fynde rest / lerne to con-
tempne outwarde thynges & apply thy mynde to
inwarde thynges and thou shalt perceyue that the

CThe seconde

kyngdome of god shall come to the. Wherwith cometh
with peace & ioye in the holy goost that is not graunted
to no wycked man. If þu wylt prepare in thy soule
a condyng mansion chryst shall come and abyde
there to thy inly cōsolacyon. All the pryncypall ioye
and delyte that god hath in man is i the obedience
and vertue of the soule/there he is customably with
marueylous swetnesse/ and grete famyliarite comfortably
fedyng it with goostly speche & doctryne.
O thou feythfull soule prepare thy herte to Cryste
thy spouse that he may come therto/ & by his goodnes
make therein a mansyon. For he sayth in the gospel
of Iohn: who so loveth me he shall obserue my
commaundementes and my fader and I with the
holy goost shall come to him and make with hym in
habitaciō by grace vntyll we byng hym to þe celestyal
habytacion of glozre. Make redy a place i thy
soule to hym that creat it/ and lette nothyng haue
interesse therein that may offende hym. If he abyde
with þe that is lord of all rycheesse how mayst thou
be pooze he shalbe a sufficient/ and a feythfull prouy
sour for the in all thyng expedient for the i whom
thou must more constauntly hope/ and belue than
in euery creature/ for all creatures mortall be mutable/
for though they promyse neuer so suerlye/ yet they
may be soone chaunged. But cryste that is the
swete firmament ever in one abydyng may not in
any wyse breke his absolute promyse. Be a frende
that is mortall neuer so feythfull/ or beloued: yet in
that/ that he is mortall/ & frayle he may be chaungid

They that this day be thy frendes to morowe may be thyne enemyes / & therfore put no sure confidence but in god whom thou shalt loue / and fere aboue all thyng. Here we haue no certen habytacion / but where someuer we be in this worlde we be as pylgrims and straungers and shall neuer haue rest wout we be bryte to cryst / fyre thyne eye of thy soule of þ present thynges in this worlde of þ pylgrims that goone by the way whiche be not tarped by the beaute of those thynges that ben in theyr way / but theyr myndes renne moost of the ende of theyr iourney. So lette the eye of your soule be byxed perfytly in heuen where be true eyes & than shall we be leste tarped in the vse of erthely thynges. Beware that thou enclyne not so moch vnto erthly thynges that thyn appetite be not therwith attached and þ made subiecte to the grete enemy the worlde & so spirytually perisse. Let thy medytacion be alweye of him þ is moost hygh and directe thy cōtynuall prayer to cryst yf þ can not occuppe thy mynde in þ hygh contemplacyon of god rest than in the possessyon of our sauour & let thy contemplacyon rest in his blessyd woundes & there þ shalt perceyue synguler comforte in all trybulacyons bodely & gostly. And feere not moche of the detraccyon of euyll speche of the worldly people if thou gyue no cause therto. For we haue example of our mayster crist that was most vyle reputed / and in his moost necessaryte forsaken of his frendes and aqueyntaunce. Cryste our leder wolde suffre and be dyspyled / & we desyre to be magnified.

CThe fyrst

& loth to suffre iniure or wronge. Chryst had aduersaryes & detractours / and we wolde haue all to be our frēdes and benefactours. How sholde thy pacyence be crowned without aduersyte. And thou wilt suffice none aduersyte howe sholdest thou be the louer of cryst. If thou wilt regne with hym in perpetuall pleasure suffice with hym here temporall tribulacions. If thou myghtest ones perfite thy selfe in ynyly deuocyon of iesu chryst / and perceyue a lytell of his feruente loue / than thou sholdest but lytell force all worldly auantage or dysauantage but sholdest rather ioye in iniuries & contēptes shewed to the. For the perfite loue of god incyteth man to cōtynue hym selfe in the inly loue of god that is free from all inordinate affectyons and may without defaute holycly conuerte hymselfe to cryste and in hym haue partyshare and fruytyon. He that prayseth the good of the worlde that as they be extemed of the worldly people but as they be of pryce in theyr selfe y person is very wyse and rather instructed of god than of man. That soule that hath at lyberte the inward mōcyons of vertue & pondereth but lytell the outward thynges he abydeyth nother place nor tyme to haue stuous exercyse in good lyfe. The inly man may soner unite & call to geder his inly powers & vertues of his soule / for they be neuer holy occupied without warde thynges. The outward labbur or exercyse is necessarye for a tyme it letteth his soule but lytell of his pfectyons for euery thyng y be happith to hym whether it be aduersite or prosperyte he referreth it

Parte.

to the Wyll of god. Loke how moche moze a man lo-
ueth ony worldly thyng than it sholde be loued so
moche his mynde is distracte & let fro the true ordi-
nate loue of god. If thy soule were p[er]fytly purged
from all inordynate affeccions every auenture and
fortune comynge to the sholde be y^e augmenttacyon
of vertu & grace to thy soule. The cause why many
thynges displease or trouble y^e is that thou art not
yet p[er]fytly mortifyed in thy selfe ne purged from
all inordinate loue of erthly thynges. There is no
thyng y^e disord[er]eth or fyleth the soule of man as in-
pure & disordred loue of creatures. If y^e woldest seke
no worldly consolacyon outwarde y^e mightest haue
thy meditacion and heuenly cōsolacion in thy soule
the which exceedeth al worldly & transytory cōforte
as heuen exceedeth erthe.

The seconde chaptre of the humble subieccion
of the subiecte to the p[re]late

Who so euer be With the or contrary to the
laboure With all thy myght to haue thy
lorde god With y^e in every byage or thyng
that thou doest / and than thou mayste
saye With Dauid the p[ro]fyte / god is my helper I
shall not fere the enemy of man. The moost imme-
diate meane to god With the / is to haue a good cle-
ne conscience. And loke to who so euer god putteth
furth his hāde to helpe there can no aduersite hurte
hym. And if thou canst kepe scyence / and pacyence
thou shalt without doute perceyue the helpe of god
in thy nede. He knoweth the tyme / and the wayes

CThe fyrst.

of delyueraunce & therfore refrayne & committe thy selfe to hym. It pteyneth to hym to helpe & delyuer feythfull obedyent soules fro peryll & ieopardy. It is expedyent for our humylyacyon & meryte þ̄ some tyme other people knowe our defautes & synnes þ̄ they may correcte & repreue vs. Whan man for his owne defautes humyleth hymselfe thā he hath more compassyon of þ̄ fraplte of other and reconsyleth hymselfe to those that haue offended hym & cōtrary wyse he reconsyleth them to hym. Almyghty god p tecteth & defēdeth the meke man obedyēt & hym he knoweth & coucelleth & enclyneth hym selfe to hym & sendeth grete habundaunce of grace to hym & she weth his secrete coucell to hym. Also he inuiteth h̄ & draweth h̄ by grace benignly & after his humylyacion & depression he enhaunceth him to glory. The meke obedyent soule proued by iniury & confusyon may rest in peas. For in as moche it is contēpned of the worlde it is in maner cōstrayned to flee & rest in god & neuer estimate thyselſe to haue perfite profite without thou repute thyselſe most byle of all other.

CThe. iij. chaptre of þ̄ restfull & quyet persone.

Loke thou first be quiet thyselſe & than thou mayst the bette pacifye other. A paciēt man is more cōmendable & profitable thā a grete letted man ipacient. A persone that is passionate lyghtly beleueth the worst party cōmonly in euery thyng. That person that is content applyeth euery thyng best and that soule that is not well content is inqet

Parte.

by dyuerse suspiciōs & nother quyet in hym selfe ne
yet suffereth other to be in peace / & speketh oftymes
those thynges that be not syttyng / & omitteth to
speke of those thynges that were expediēt to be spo-
ken of. He consydereth what other be bounde to do
& is neclygent in that / that perteyneth to hym selfe
Haue fyrst a zeale & a respecte to thy selfe / & thā thou
mayst better attēde to the dedes of other. Thou art
redy to excuse thy propre errour & defautes / & wylte
not consider y fraylte of thy neyghbour. But it we-
re moze accōdige to equitye to excuse thy neyghbor /
& to accuse thy selfe / If thou wylt y other supporte
& suffre the thou must somtyme charitably support
& suffre other men howe farre arte y from pfyte hu-
milyte & charite / by the whiche man sholde be most
wroth with his owne offēces it is no grete matter
of pacience to be cōuersaūt with meke tractable / or
charytable cōpany for with suche persons euery bo-
dy deliteth naturally to be accōpaned / but it is a sig-
ne of grete vtrue & pacience to be zuersaūt patiently
with frowarde wrothfull & euyll manered people y
be redy to proue our pacyence w contradyccions ins-
iuries & wroges. Blessyd be those that amōge this
people be patient for to them by theyr pacience per-
teyneth the kyngedome of heuē. And that person y
by grace can applye hys selfe moze to sustre paciētly
shall obteyne moze peas and may be called a conque-
rour of hymselfe / & ouer the worlde a lord a frende
of cryst & the inheritour of heuen.

The. iiii. chapter of pure mynde & a true entent.

The seconde

Man is eleuate & lyfte bp from erthly thynges
vnto spirytual thynges by seyth & clenesse
of mynde as by the meane of two wynges. Thy en
tent must be symple without ony duplicte / and thy
offeccion or desyre pure from all disordenaunce. The
symple and true entent beholdeth god / but the pure
mynde apprehendeth & taketh tast of his ineffable
sweetnes. If thou be fre from all inly and inordynat
affectiō there shall no good operacyon let the from
the way of perfeccion. That persone that entendeth
bothe the pleasure of god / & the ppyte of his neygh
bour maye haue true & inly lyberte of mynde yf thy
herte were perspytly ordred / euery creature sholde be
a myrroure of lyfe / & a boke of holy doctryne to the.
There is no creature so vnperfite or vyle but i some
maner it sheweth the goodnes of god / yf thy soule
were pure from all inordynate affectiōs thou shold
dest se & prayse euery thyng in due order. A pure &
clene herte perceyuethe heuen & hell comonly. The swar
de dysposycyon of man is shewed by his outwarde
conuersacyon there is no ioye in this worlde to the
ioye of a clene conscience. And contrary wyse there is
no trouble or inqetacion in comparison of the trou
ble of the mynde discontēt of euyl conscience. As y
Iron put in the fyre is clenfed from the rust & made
clere & shynynge / so y obedyent soule made hotte in
the fire of tribulacyon is purged from y rust of syn
ne & made clere i conscience and made ardet in the lo
ue of god / and so he is chaunged in to a newe man
whan a soule begynneth to be temysse in verruous

Parte.

labour/thā it fereth a lytell labour & receyueth gladly the outwarde cōsolacion. But Whā it begynneth pfitly to ouercome it selfe / & to walke myghtyly in y^e waye of god than it extemeth the labours / or troubles but light / y^e whiche befoze were greuouse / and importable.

The. v. chapter of y^e propre iōsideracion of man.

A Here sholde no vertuous psons haue greate confidence in theyr selfe for many tymes / by the meane of our presūpcion or temptaciō we lacke bothe grace and wysdome of true iugement the spirituall lyght that we haue is but lytel / & yet we lese it soone by our neclygēce. And dyuers tymes we be so ferre ouer sene / that we wyll not or con not perceyue our propre blyndnes. dyuerse tymes we be euyll in our dedis & indefence or excusacyō of them we be worse. There be dyuers that estimate / and thynke theyr dedes be done of zeale / and charyte the whiche they do by imoderate passyon and carnalyte we be redy to repleue smalle offences in our neyghboure & to excuse our propre grete offences / we be redy to note the iniuries that be done to vs / but we cōsyder not what other suffreth of vs. If we wold cōsyder well our pp^{re} offences we shold more patiently suffer & iuge the defautes of other. The virtuous person cōsiderynge how he shall gyue accompte of his propre offences / cōsidereth but litell the offences of other for whom he shall not answere. Thou shalte neuer be inly deuout wout thou kepe sylēce of other mennes warbes & wordes / & dyligently beholde thynne

CThe seconde.

o Wne. If thou gyue thyne attendaunce to god & to thy selfe only / the outwarde conuersacyon of other shall the lesse moue the / where art thou when thou arte not present to thy selfe. If thou cōsyder al other thynges thy selfe not cōsydered what shall it auayle the? Thou shalt pfyte specyally i gostly lyuynge yf þy p̄serue thyselfe fro tumultuous worldly occupas cō & þy religious soule may not greatly pfyte gostly that moche applyeth it selfe to secular occupacions. Let nothyng be so derely accept to the as thy lord god oꝝ thyng ordred to hym / and estymate all delectacion oꝝ pleasure of ony creature not ordred to hym but bayne / a soule þy p̄fityly loueth god / & reputeth al thig vnder god & his saꝑtes but an ale of price god of his incōprehēible goodnes replenisheth þy world & is the perfite solace of soule & gladnes of herte.

CThe. vi. chapter of the gladnes of a good cōscience
The consolacyon of a good soule is in cōsyderacyon of a good & clere cōscience. Labour euer to haue a good conscience / and than thou shalt be contynually in gladnes / & myghty to bere patiently aduersitees. For a good cōscience is euer glad amonge aduersitees / & cōtrarywys an euyl cōscience is euer ferefull / impacient / and inquyete. Thou mayst rest surcly yf thy herte beyng ryght repleue þy not. Be no tyme gladde but when thou doest well. The euyl people haue neuer true oꝝ perfite rest / ne perceyue not the inlye peas of mynde / for as oure lord sayth by his prophete Isaie / there is no sure peace to wycked people / and yf they thynke they be

Parte.

sure ne doubtte not aduersyte haupnge so grete confydece in theyr selfe that they thinke nothyng may remoue them frome theyr estate. Haue no confyden- ce in suche maner of people / for Withoute they be res- toured from theyr iniquite thou shalt se þe wyathe of god fall vpon them / and theyr subtylte / and false way shall be made bayne / & theyr thoughtes shall perishe / and they also. It is not greuours for a pers- yte louer of god to ioye in tribulacyō / for that is no ne other but to ioye in the crosse of Jesu chryst. The honour of ioye that is gyuen to man of man is but of small quantite / & there foloweth that ioye for the mooste parte heuynesse. The ioye of good people is in the conscience of them / and not in the bayne com- mendacyon of men / and the gladnes of theym is of god and in hym & theyr ioye in vertu & of good lyfe Tho that desyre the true & eternall ioye forceth lytel of temporall felicite. That persone hath tranquillite & rest of herte that nother desyret worldly commen- dacion ne forceth not of temporall tommendacyon / thou arte not more holy yf thou be commended nor lesse vertuous if thou be dyspraysed / & whā soeuer þe be commended or dyspraysed / thou arte as thou arte & as our lord þe searcher of secreete myndes knoweth þe so thou arte virtuous or vicious & if þe cōsider well what þe arte withinfoith thou shalt lytell force of þe outwarde lāgage of þe people / man beholdeth þe outwarde pte of the / but god beholdeth þe hert / man cō- sidereth the warkes but god the entēt of euery dede It is a good sygne of a meke soule / that euer dothe

CThe seconde.

& yet extenueth it selfe to do but litell or nought. that soule that inquireth not nor desyareth not outwarde testymony for it selfe/it is a signe y it hath commyt it selfe holy to god/the probaciō of a vertuous soule stādeth not in the cōmendacyon of theyr selfe but of god. The state of the inly vertuous man is pryncypally to order his mynde to god by obedyence & loue & be at liberte from all outwarde iordinate affectiōs and desyres.

CThe. vii. chapter of the loue of Jesu aboue all thynges.

Blessed is that soule that partlyly knowynge Jesu crist loueth hym aboue all thynges/and for his loue contēpneth it selfe/as it is fittynge that a kynge be most princypall in his owne realme So it is accōrdynge that Jesu be ordred as a principall in y soule of man y which is his realme as he sayth hym selfe in the pospell of Luke. The kyngdome of god is within you / that is to saye in the soule of a feythfull louer of Jesu. The loue of a creature is vayne and vnstable/ but the loue of iesu is feythfull and perseueraunt. That pson that wyll rest/ or be supported of a dysceyuable or roton staffe muste of necessitye fall therewith/ & cōtrary wyse be a soule neuer so feble/ or frayle/ if yt wyll rest or applye it selfe with all spirituall strengthe therof to Jesu cryste it shalbe pfitly stablissed & made strōge in hym/ loue hym & kepe hym befoze all other/ for yf all other frēdes forsake the/ he wyll not leue the ne suffre the finally to peryshe. And thou must somtyme of necessitye be departed from all thy frendes of this worlde

Imitatio cristi.

C. iij.

Parte.

But indeuour thy selfe to kepe this grete frende Iesu & thou shalt not be seperated frome hym neyther lyuynge nor dyenge & thou shalt fynde hym so feythfull to the that whā all other fayle of socour & helpe towarde the he shall neuer fayle. And if thou wylte auopde all iordinate loue of creatures iesu wyl gladly inhabyte or abyde with þ. What so euer thou do to man or receyue of hym not ordred to iesus is as bayne & losse. Be not adherent ne put not thy cōfydence in that thyng that is as an holowe stocke or a rede hauynge no substaunce to susteyne the/ every man lyuynge in a mortall body sayth our lord is resembled to hay. And all his bodely pleasure shall sone fade & fall as doth the floures i the medowe. If thou attende & gyue hede to outwarde apparaūce of mā thou shalt ione be disceyued. If thou wylt busily seche solace & lucre/ thou shalt fynde many tymes displeasure & detryment. If thou seke thy lord iesu in euery thyng thou shalt truly fynde hym. And i lyke wyse if thou seke thy selfe/ thou shalt fynde thy selfe but to thy distruccyon. For he that laboureth to haue all other thynges & iesu cōtēpne is more ennemy to himselfe thā all his aduersaries ouer all þ world may.

¶ The. viij. chaptre of the famylyer amyte (be. and loue of Iesu cryste.

What soule that hath the gracious presence of Iesus hath all thyege that is good without ony difficultis pue & redy to euery beatus operacyō & where iesus is not present by his grace/ there is euery dede of vtue i manner peynfull

The seconde

There is no perfyte inly and goostely consolacyon/
but whan iesu speketh in the religiūs soule / dyd not
mary Magdeleyn arysle sone whan Martha had
shewed her that her mayster cryst iesu was nyghe
& cleped her. That may be called an happye houre
whan cryste calleth a soule from lamentacyon / and
wepyng & specially of mynde. O thou soule howe
harde & vndeououte arte thou whan iesu is not with
the by assistance of his grace. It is not more dama-
ge to lese his grace / than all the worlde what maye
the worlde auayle the without the grace of the ma-
ker therof. It is in maner a peyne of hell to be sepe-
rate fro iesu / & it is a plesaunt paradysse to be vnyte
and knitte with hym by grace. And there shal none
aduersyte ne other enemye ouercome the / as longe
as Iesu is with the / and that soule that seketh him
and fyndeth hym hath founde the tresour of all cre-
soures / and yf thou lese hym thou hast more dama-
ge / than thoughe thou sholdest lese all the worlde /
That person may be called moost pooze that hath
not iesus / and he is moost ryche that hath hym by
grace / it is grete wysdome and cunnynge to be con-
uersaunt with iesus to kepe hym with the. Labour
to haue pfit mekenes and to be quiet / & deuoute / &
iesu shall abyde with þ. If thou apply thy desyres
inordynatly to outwarde thynges / thou reiectis þ
inwarde grace of iesus / and than thou shalte be full
desolate of true amytē and frenshyp / for withoute
his grace & goostely conforte / thou shalt neuer haue
pfitly goostely gladnes in hym afoze all other. And

Parte,

also we sholde rather wyll to haue all the worlde cō-
trary to vs/ than to offende hym amonge all thy des-
re & speciall frendes chose iesu as most dere feythful
& specyall whome thou sholdest loue for hym selfe/ &
all other inoꝝdye to hym. For ther is none other but
he that hath all degrees of goodes & amyte but be a
lone & therfore in hym & for hym loue both thy fren-
des & also thyn enemyes/ & pray for them that they
may knowe god & pfitly loue hym. Neuer coueit to
be cōmended & loued singularly. For that of ryghte
belongeth to our lord to whom none maye be com-
pared. Dire neuer thy loue with any inoꝝdinate los-
ue of creatures yf thou wilt knowe how swete Jes-
us is. But none may taste of his swetnes without
he be p̄uente with grace/ & specyally called of our lor-
de all other callinges set aparte/ so þ thou synguler-
ly abyde with hym alone. whan þ grace of our lord
cometh to a soule/ than it is made stronge to euery
thyng þ vertue requireth/ whan grace deptyeth fro
the soule it is faynt & frayle vnapt to do oꝝ to suffre
that vertue cōmaūdeth/ but it be w grete diffycul-
te & payne/ but yet leue not those dedes of x̄tu & dispay-
re not/ but cōfoꝝme thy wyll to the pleasure of Jesu
criste. For after wynter foloweth somer/ after the
nyght the day/ after the tempest the fayre weather.
The. ix. Chaptre of the desolacyon of worldly con-
solacyon.

It is no grete maystry to contempne the cōso-
lacyon of man whan that the soule is p̄sent
with heuently comfoꝝte/ but sothely that soule is ful

The seconde

harde bested that is desolate of cōforte bothe of god and man/and yet if it can pacyently suffre this for the loue of oure lord it deserueth to be comforted of hym/What grete mystery is it to be mery/and deuoute. Whā thou perceyuest the grace of god in thy soule redpe to helpe the. That soule rydeth full pleasantlye Whome the grace of our lord supporteth/and bereth vppe. What maruayle is it yf that soule be not ouercharged With trybulacyon that is supported of hym that is omnypotente/and is conueyed by his infynyte wysdome we be gladde to haue consolacyon and supportacyon in all our lyfe and labours and soze to be without them oꝛ to forsake our owne propre appetyte/and pleasure. The holy martyr saynt Laurens was so feruēt in the loue of oure lord that he gladly forsoke not alonly the worlde & his specyall beloued frende and pꝛiest Syrtus/but also his mortall lyfe by passyon moost terryble and ferefull he ouercame the loue of man by the loue of his maker & he made cōmutacion of transetory consolation & lyfe for euerlastyng & solacyous lyfe. Here we may lerne to conferme our wyll to þe wyll & pleasure of god whan he of his grace taketh to his mercy ony of our frendes be they neuer so dere & specyall to vs. for lyke as we come to the worlde by his wyll & cōmaūdemēt so we must depte fro this mortall lyfe & tēporall cohabitaciō. It is no lytel ne shorte batayll a man to ouercome hymselfe and to orde all his affeccions to the pleasure of god. The veray true louer of god/ & study⁹ desyre of vtrue is not bely

to acqwyre worldly consolacion or sensuall pleasures
ne bodelye delectacyon/ but rather glad for the loue
of god to exerce the selfe in harde and paynfull
labours Whan the spirituall & deuyne consolacio is
graunted to þ for a tyme repute that of his goodnes
& not of thy deseruyng/ be not therof ioyfull to mo
che ne þsume therof baynly but be therof meke and
circumspecte & tuncerous i all thy actis/ for that houre
shall passe & tēptacion & tribulacion shall come. And
whan they come take not imoderate thought or so
rowne i no wyse dyspeyre not/ but mekely & pacyēt
ly abyde the deuyne cōsolacyō/ for he is of powet to
graunt to the more abundaunce & cōtynuaunce of spys
rituall cōsolacion & sweetnes than thou haddest befo
re. And marueyle not of suche altercacion i thy myn
de for thou arte not þ fyrst that hath had experyens
of these/ for the holy sayntes pphetes/ patriarches &
apostels haue had lyke altercacions of mynde som
tyme mery by deuyne consolacions & somtyme pro
ued by withdrawyng of cōsolacyon & be lapped w
tribulacio & vexacion. The pphete Dadyd (hauinge
þ cōsolacyous presence of the deuyne grace) sayd he
sholde neuer be remoued therfro without ende & as
none Whan he had experiēce of þ absēce of this gras
ce he sayd to our lord thou hast withdrawē thy de
lectable chere of thy presence & I am made desolate
& troubled betwene those. ij. extremytes of ioy & try
bulacio take we no defēce but rather pray we with
Dauid sayige I shall not cesse to crye to þ for mercy
& I shall mekely praye to þ my lord god so fynally

The seconde

he pcurid þ frute & effecte of his praier as he testify
eth sayinge our lord hath herde me & hath mercy of
me / & is made my helper & after sayth / good lord þ
hast turned my sorowe i to ioy & þ hast belapped me
w ioy. If almyghty god hath i this wple delt with
the grete excellent sayntes we þ be of smale reputa
cyon may take therof cōfydence in god / though we
haue somtyme feruour of spirit & somtyme lacke of
deuocion & spirituall cōsolacion / for his spirite of ho
ly cōsolacion cometh & deptich at his pleasure as þ
holy man Job sayth. Thou graciously bysptest him
in the moze wyde / and shortly afterwarde thou ps
ydest hym by mater of paciēce. And therfore wher
in shall I trust or in whom shall I haue confydence
but in the grete mercy of god / & hope of the heuenly
helpe. If I myghte haue the assystence of good des
uoute men / the helpe of holy bokes / and the royall &
noble profess of scripture / also ineyted to deuocyon
by þ meane of swete melodyous sōge / all those thyn
ges may lytell auayle / whan I am leste to my frail
te & pouerte without grace / than there is no better
remedy but by pacpence to remoue our owne wyll
& conferme vs to the wyll of god. John Gerson the
auctor of this treatyse sayth / he neuer had know
lege of religious person but he had at somtyme sub
traction & demerucion of gossly swetnes / feruoure
& deuocion. There was neuer relygious soule so ill
lumined or so rauished in þ wysd of our lord but it
was puled by tēptaciō other afore or aftwarde. For
ther be none worthy to haue þ hye deuyne rēplaciō

but yf they be exercysed first with some tribulacyon
 for the loue of god / it is prouyded by the grete wys-
 dome of god to the electe soules to haue temptacyōs
 as a sygne or token of cōsolacyon to come. For to tho-
 se that be prouyded paciently by tribulacions be p-
 mysed of our lord heuēly rewarde & cōsolacyon as
 it appereth by the sētece of the holy gost shewed by
 y^e mouthe of the holy euangelyste Johⁿ seige who
 foruer ouercometh tribulaciō by paciēce vice & syñe
 by resistēce shall be fedde wth the frute of y^e tree of lyfe
 y^e is wth the clere deuynē vision & vnspekable frui-
 tion of y^e blessed god hede / & also the deuynē cōsolaciō
 is graunted vnto man for to make hym more strōge
 to suffre aduersite. And anon folowith tēptaciō lest
 y^e man take on y^e elacion of y^e gostly cōsolacion. The de-
 uyl slepich not ne y^e fleschly aperitis be not yet morti-
 fied / & therfore spare thy selfe to batell for thou hast
 enemyes on euery syde he y^e neuer selich to assaile y^e.
The .x. chapitre of y^e bōoke thanks to god for his
 thy secheeste thou reste wth an (graces.
Thou arte ordeyned in this lyfe to laboure.
 Applye thy selfe more to pacientē than to cō-
 solacyon / or pleasure / to the crosse of penafice rather
 than to temporall ioye / and pleasure. There is none
 so secular or worldly / but if they myght haue conty-
 nuance of spirituall cōsolacyon they wolde gladly
 accepte it. For the spyrituall Joyes excēde all other
 worldly cōsolacions & bodily pleasures. All worldly
 & bodily pleasures be trasitory & mixte wth somdele
 of vncleannes. But y^e spyrituall pleasures & desyres be

The seconde
pure honest & ioyfull pcedynge of vertues & graci-
ted of oure lord alonlye to pure and clene myndes.
But this tranquylte of goostly cōsolacions is ma-
ny tymes ouerflowē by the outragious tēpestys of
tēptacion. The false lyberte of lyuynge & grete con-
fidence in our owne selfe be tWo thynge moche cōs-
trary to heuēly visitacion & consolacyon. Our lord
shewith his goodnes to man grauntynge to hym þ
grace of goostly consolacyon. But man sheweth his
vnwylse necligence / whā he withdraueth cōdigne
thanke ne iputeth not his grace only to oure lord
and therfore we be not worthy to haue his mercys
full grace to abyde with vs. Grace is euer graunted
to the meke soules that euer be redy to yelde thākes
to god for his mercyfull benefaytes / & cōtrariwylse
grace is with drawn fro the vnkynde & the elate p-
sone. I desyre not to haue that consolacyon / by the
which þ compuncyon of herte may be mpysshed /
oz remoued / ne that desyre oz loue that wdra with cō-
templacyon & inciteth my frayle soule to elacyon / es-
uery excellency is not holy / ne euery desyre pure / ne
euery swetnes good and holsome. Ther be dyuers
thynge ful dere to man / that be not accepte to god
we sholde accepte gladly the grace wherby we may
be made humble / and tymeours to god / and more
prompte to forsake our propre appetytes / & wylles
That soule that is perfyte e enfourmed with the
rewarde of grace & lerned with þ rod of subtrac-
cion of grace hath none audacite to ascribe ony vertue
oz grace to it selfe / but rather it reputeth / & cōfesseth

Parte.

it selfe poore and naked / yelde thou to god that is his
& to thy selfe that is thyne / that is to say thanke our
lorde for his graces & thy selfe for thy synne / for the
which iuge thy selfe worthy for to haue payne & sub
traccion of grace. There may no soule attayne this
hyghe degree of grace or perfectyon ne stande therein
without it grounde it selfe in humylyte & obedyece
Tho that be moost precious & highe in the sight of
god be moost vyle & lowe in theyr ppe consideraci
on / & the more pteuous that they be in grace y mo
re meke they be / full of trouthe of heuenly glory not
auidious of worldly vanite. Tho y be roted and per
fytly spred in the drede & loue of god / maye not in no
wyse be obstynate or proude. And tho y ascrybe all
the goodes that they receyue to almyghty god they
be not despyous of the bayne comendacyon of man
but they rather desyre the glory & comendacio which
is of god alone / and they labour that god be honour
ed & loued of all his sayntes / & they referre all theyr
labours to the same ende. Be thou kynde i yeldyng
thanks to god for y smale benefaytes that therby
thou mayst deserue more grete and profytable gras
ces. Repute y lesse gyftes of god grete and the natu
rall dyfformytes and specyall tokyns of loue / for
they be medecyns / & meanes to meke oure selfe. If
we wolde consider perfytly the honour and dignyte
of the lorde that graunteth vs those gyftes we sholde
exteme no gyfte lytell ne vyle. Howe may we iuge
that thyng lytell in acceptacyon that is gyuen of y
grete kyng maker & gouerner of the worlde with

CThe seconde

out whose wyll & prydence there falleth no lese fro the tre. And therfore he gyueth to dyuers of his electe people peynes tribulaciōs bodely & gostly as me nes of euerlastyng p̄mociō. Who so euer desyre to retayne the grace of god let hym be dylgent in yel- dyng thanks for þ̄ graces that he hath receyued And euer apply thyselfe to wysdome & mekenes lest þ̄ thou lese the grace that thou hast receyued. If it fortune by tēptaciō or fraylte to be withdrauen fro the/ say inly in thy soule that thou hast deserued the subtracciō therof/ & paciently & humbly pray for þ̄ recoueryng therof/ þ̄ mayst not by thy propre mes- rytes be restored to the mercy & grace lost by synne but by the meane of faderly p̄yte and moost mercys full passyon of Jesu chryst.

CThe. xi. chaptre of the smalle noumbre of the lo- uers of the crosse of Jesu.

Ihesus the heuenly kyng hath many louers of his heuenly kyngedome/ but there be fewe that wyll take his crosse and folowe hym. There be many desyrers of his consolacyon/ not of his trybus- laciō/ he hath many redy to be parteners of his tas- ble & repaste/ but none of his abstinence & penaunce All men wolde be glad to haue ioye with hym/ but there be not many that desyre peyne/ & tribulacyon for his loue. Many foloweth hym to be parteyners of the fraccyon of his breed/ but there be fewe that wyll paciētly drynke with hym of his chalyce of try- bulacyon. And many maruelously commende hym for his grete myracles/ but many of thep m be lothe

Parte.

to folowe the shame & bylete of his crosse. There be many that folowe hym in prosperyte & loue & blyffe hym as longe as they receyue of hym prosperyte & consolacion. And yf he Withdrowe hymselfe for a season fro them by shewynge no tokyns of pleasure or consolacion they fall soone to lamentable complaynyng & desperacyon. Tho that loue that lord not for prosperite ne consolacion of mynde alonly but principally for hym selfe they blesse hym as hertely i temptation & tribulacion or any other necessyte as they do in theyr perfyte prosperyte. And if he sholde gyue to them euer in this worlde aduersyte / yet they sholde euer loue and thanke god. Whow myghty is the pure loue of Jesu not ymixed with any inordinance of fauour or affection. Tho that seche of god principally by prayer or any other vertuous pleasure bodily or goostly may be called rather couetouse marchantes / than liberall louers the reason hereof we may perceyue for tho persons applye theyr seruyce & loue to our lord for his benefaytes & they serue & loue y benefaytes afore god / & they loue y benefaytes & gyftes in that they be profitable to theyr selfe / & so suigly they may rightfully be called louers of theyr selfe rather than of god. It is ful hard to fide any person so spirituall y is pfitly fre from all inordinate affections. That person sholde not be profitable or desyre only of thouse y be nere hym / but of y farre extremities of y worlde. If a person were so stuo^r y he wolde leue all the worldes substaunce & do grete penance / & had all knowlege / and were feruent in deuocyon

The seconde.

yet he sholde not atteyne the moost excellent & grete pfection in lypynge to the whiche he may not aprouche without all other thynges forsake he vtterly renounce his owne selfe & holp forsake his owne wyll & lypynge & beinge at libertie & fre from all pryuate & seuerall affections & desyres & whan thou hast done all that thou knowest to be don exteme and iuge thyselfe as thou haddest of thy selfe no thyng done & as the auctour of truthe our sauour sayth. Whā we haue done that is possyble to be done / yet we be of our selfe vnprofytable seruaūtes & not worthy to be rewarded but of his grace / than we beynge poore & frayle in body & soule boyde of all meritorious vstue may cōueniently say with the pphete Dauid I am desolate & poore. There is none more ryche none more frene at lyberte nor more of power than y^e soule that knoweth it selfe / & wyll be redy to forsake not all worldly thynges / but also it selfe & repyte & iuge it selfe moost vyle of all other.

The .xij. chaptre is of the royall & victorio⁹ way of the holy crosse.

There be many that repyte the worde of our sauour harde and peynfull whā he sayth we may not be his disciples without we denye and renounce our owne wyll and take the crosse and folowe hym. But it shall be more peynfull and sorowfull without comparyson for to here the wordes of mouthe in the extreme and last iugement / whan he shall pronounce the wordes of perpetuall dampnation sayenge to the reprobate creatures. Go ye fros

Parte.

me for euer to be in perpetuall fyre & is ordeyned for
the deuyl & his aungels. Tho that now here the wor
de of god and be gladd to folowe it/ than they shall
not be astonyed of theyr owne partye berynge the
wordes of dampnation of the reprobued people whā
our lord shall come to deme all the worlde the syg
ne of the crosse shal be heuē and so those that be true
seruaūtes of the lord that was crucified & at that
day hauynge his conisaunce or signe that is to saie
the crosse of penaunce/ than may they haue full sure
accesse to him theyr maister & Iuge/ why ferest thou
take the crosse of shorte penaunce wherby thou mayste
come suerly to the perpetuall ioyfull kyngdome/ in
the vertue of the crosse is spūall helthe & lyfe protectyon
from our enemye/ & infusion of heuēly swetnes/ the
strēgthe of mynde & ioy of the spirite/ there is pfitā
ble & excellent vertue w^{ch} perfecciō of holynes of lyuynge
There is no helthe of the soule ne hope of heuēly ly
fe/ but by the vertu of the crosse/ and therefore take thou
crosse of penaunce & folowe Iesu thy leder in to euer
lastynge blyss. He hath gone before the berynge of
crosse/ & therupon for thy loue suffred deth/ than take
the crosse of tribulacyon sikenes or other diseases
& desyre to suffre deth for his loue/ if thou wilt be as
sembled to hym in paciently sufferynge payne try
bulacion & deth/ than thou shalt be ptener of his ple
sure cōsolacion & ppetuall lyfe & ioye. Than beholde
what vertue cometh by the holy crosse/ & what habū
daunce of grace by the hartly desyre to suffre deth for
loue of our lord. There is none other way to come

The seconde
to lyfe and inly peas / but by the way of the crosse of
penaunce & cōtynuall mortification of our rebellioⁿ
sensuall partes. So whether so euer thou wilt & en
quyre what so euer thou desyrest / but thou shalt ne
uer auowe the vnder the fende a more excellent & su
re waye thā by þ way of imitaciō of the holy crosse /
Dispose thy selfe & order euery thyng after thy pro
pre will & desyre & thou shalt fynde / thou must euer
suffre other frely & by thy will oꝛ vpolētly & agāst
thy will & so thou shalt not auoyde þ crosse out her
likenes & payne in thy body / oꝛ ellys by tribulacyon
in thy soule. Somtyme our lord dealeth with þ as he
wolde for sake the / and somtyme by his wysdome
he suffreth þ to be iniured & vexed of thy neyghbour
& somtyme of thyn owne selfe and there is no reme
dy ne alienacion but thou must patiently suffre tyll
it please the grete phisicion to sende alegians & reme
dy to the. For he will that thou lerne to suffre try
bulacion that therby thou mayst be made more hū
ble & holy conuerte thy selfe to hym. There be none
that perceyueth oꝛ inly oꝛ hertely foloweth þ gloryⁿ
passion of cryst as thou þ for his loue oꝛ þ profyte of
theyr soules hath had cōformable payne. This cros
of tribulaciō is euer redy & abydeth the in euery pla
ce & therfore thou maist not auoyde it in any place for
yf thou were seclused fro all the worlde / yet þ shoul
dest haue experience of this crosse of trybulacyon in
thy selfe cōuerte thy selfe to those aboue þ / oꝛ elles to
those þ ben vnder þ / and about the and loke within
the. And in all those / thou shalt fynde the crosse of

Parte.

temptacyō and tribulacion/ and therfore it is expēdyent to the euer to arme thy selfe With patience yf thou Wylt haue inly peas and the crowne of perpetuall tryumphe and ioye. Endeavour thy selfe to beere this crosse of tribulacion pacyētly/ and it shall susteyne the myghtylye and lede the to a ioyfull ende Where thou shalt neuer bere the burden of ony kynde of tribulacyō or tēptaciō. If thou bere this crosse agaynst thy Wyll/ thā thou berest a burden y more chargeth thy selfe/ & therfore in as moche as y must of necessite bere it/ applye thy selfe that thou paciētly susteyne it/ and doute the not yf thou abiecte it/ & put it away/ but thou shalt haue another & parauēture a more hevy and greuous to susteyne thynkest thou to auoyde y neuer mortall creature yet might escape. What saynt fro the begynnyng of y worlde to this day hath come to heuen Without this crosse of trybulacyon. No not the sonne of god oure sauour/ the Whiche from his fyrste comynge in to this worlde/ vnto his departynge Was not the space of one houre alpenate from the payne of the crosse and trybulacion. It Was behouable that cryst shold suffer dethe and aryse agayne/ and so to entre in to his glorye. How sholdest thou synfull creature thynke that thou sholdest go to heuen by ony other waye than by the playne/ ryght and hygh kynges waye that is to saye the way of the crosse. Desyrest thou to come to heuen by pleasure and Joye. No we seeth the leder of lyfe with all his martyrs haue passe by the waye of trybulacion and the crosse. Who so euer

CThe seconde

intende to come to heuen without the way of trybulacion & the crosse they erre from the ryght way for all the way of this mortall lyfe is full of myseres & crosses of trybulacyon. And euer the more a soule p[er]fyteth in due & more paynfull crosses & greuous trybulacyons it shall fynde p[ar]tly for the fende assaileth more fierly those p[er]sons whom he seeth encrease more in vertue. The seconde cause is / for the more strongly a soule encreaseeth in vertu the more desyre it hath to be eleuate from the incommodytees of this temporall exyle / and to be at lyberte in & perpetuall ioy & propre cou[n]tre. But the soule thus vexed with manyfolde affeccion may syngulerly be recōsfortyd when it perceyueth that euery trybulacyon pacyently and by grace ouercome it shall be rewarded with the frute of euerlastyng lyfe. And euer & body is punysshed with payne and tribulacyon / the more shall the soule receyue of spirituall strength & consolacyon. And somtyme the soule is so reconforted in aduersite and tribulacyō that it wold not be without them considerynge that therby it is made cōfortable to our sauoure Crysste. And also it considereth well that the more peyne and tribulacyon it may suffre for his loue / & more acceptable it shall be in his syght. How may this be that man by patience suffereth and despyeth that nature fleeth / and hateth not by no vertue in man but by the synguler grace of Jesu cryst. It is not the naturall appetyte of man to loue / and suffre a paynfull crosse to chastise the bodye / and subdue it to the seruyce of the

Parte.

Spirit to fle honours / & gladly accepte reproches & iniuries / to dispyse himselfe / and desyre to be dispyled patiently to suffre all aduersities With shame & reproches / & to desyre no prosperite in this worlde. We holde thy selfe well / & thou shalt well perceyue that if thou haue those thynges aforesayd thou hast not them of thy selfe / but if thou wylt applye thy selfe & haue confidence in god / he shall sende the fro heuen & thou shalt haue these thynges & also thy sensuall ptyngs wth the worlde shall be made subiectes to & / & yf thou wylt arme thy selfe wth the quicke feyth & the crosse of iesu cryst / thou shalt not nede to fere the enuyous subtylte of the fende / thā ppare thy selfe as a feyth full seruaunt of iesu cryste to bere his crosse constantly / cōsyderynge how he thy lord dyd bere it for the peynfully & mercifully / order thy selfe to suffre many aduersities / iniuries & wronges in this miserable lyfe / & so & thou shalt haue hym wth & where so euer thou be also thou shalt fynde hym where so euer thou hyde the. Charyf & desyre to be dere & a frende to thy redemer & haue pte of his cōsolacion / desire affectually to drinke wth hym of his chalys of trybulacyon desire no cōsolacion ne prosperite but at the wyll of god & order thy selfe to suffre tribulaciōs / & repute them as the moost speciall consolacyons / for they be & ready means to come to the heuenly & perpetuall cōsolacions / when thou comest to that degre of pacyēce that tribulacion is swete & plesaunt to the for the loue of god / than exteme thy selfe in good state / and that thou hast founde paradyse in erthe. And as lōge

The seconde

as it is greuous to the to suffre & enforceth thyselfe to the tribulacion / so longe thou art not in the pfyte state of paciēce / and wheresoeuer þ̄ fleest thou shalt fynde trybulacion nere þ̄ foloweth þ̄. If thou order thy selfe euer to suffre paciētly & to haue remēbrāce of thy dethe / than thou shalt pceyue thyselfe i good state & also in q̄etnes & reste. If thou were so p̄fite þ̄ thou were rauysshed spiritually with Paule in to þ̄ thyȝde heuen / thou sholdest not be sure thereby to be without aduersite. For our saupour spekyng of Paule saythe / I shall shewe hym how many thyn ges he shall suffre for my name. Than yf thou wilt serue and loue thy lord ppetually thou must now suffre & saye many tymes to thyselfe / Wolde to god I were able to suffre for the name of my swete lord Iesu. For thereby thou sholdeste gyue occasyon of specyall edificacion of thy neyghboure grete gloȝye to thy selfe and exaltacyon of gladnes to the holy an gels. All people in maner recomende pacyence / but there be fewe that wyll vse it. Thou þ̄ takest grete labours on the and sufferest moche for the loue of þ̄ worlde / and worldly thynge by grete reason thou sholdes be gladde to suffre a lytle for the loue of the moost true louer cryst. And euer the more thou mors tific discretely thy selfe þ̄ more thou begynnest to ly ue in the syght of god. There is no p̄sone apte to cō prehende heuenly thynge without they submyt their selfe to suffre aduersyte for the loue of cryste. There is nothynge more p̄fitable for thy selfe & acceptable to god than to be pacient & glad to suffre for the loue

of hym. And yf prosperite & aduersite were put i thy
 eleccyon thou sholdest rather chole aduersyte / than
 desyre to be recreate with many cōsolacions. For by
 aduersite thou arte made conforzable vnto Chryst
 & all his sayntes. Our meryte & pfection of state sta
 deth not in grete plesauce & delectable cōsolacions
 but rather in greuouse tēptacions & tribulacyons &
 penalite of lyfe. If there had be ony moze expedient
 meane to the helthe of man / than to suffre payne / &
 tribulation our lord crist wolde haue shewyd it by
 wordes & examiples. But he exorted his disciples / &
 all other that wolde folowe hym to heuen to take y
 crosse as the moost medyate meane to folowe hym
 sayinge who that wyll folow me to heue they must
 denye theyr owne selfe forsakige theyr prynces &
 take y crosse of penaunce & folow me. After all these
 thiges redde & perfytylly serched it foloweth as a fy
 nall cōclusion that it is behouable to vs to entre to
 the kyngdome of heuen by many trybulacions.

Here begynneth the. iij. boke.

The fyrste chaptre conteyneth the inwarde spe
 kyng of our lord Jesu crist to mannes soule that
 he hath specyally chosen.



I sayth suche a feythfull soule I shall
 attende / & here what our lord shall spe
 ke in me / blessyd is y soule whiche herith
 out lord god speke in it / and that concep
 ueth of his mouth a worde of cōsolacyon

CThe thynde

Blessyd be the eris þ here the styl spekyng / or row
nyng of almyghty god / and pendereth that þ dys
ceytfull callynge or pryue mouynge of the worlde /
blessyd be the eres that rest not in the flaterynge / or
worldly voyce outwarde flowynge. But rather hee
rynge trouth that spekethe & enformeth manes soule
inwardly. Blessyd be the eyen that be shytted to þ
delectable syght of outwarde or worldly thynges &
that gyue hede deuoutly to gostly thynges. Blessyd
be they that by grace and by the lyght of soule pers
ceyue þ true inly entent of scrypture & that prepare
them dayly by exercyse of soule to conceyue the celes
stiall priuetees. Blessyd be they that labour busily i
soule to beholde & loue god almyghty & his pleasure
i all thynges & for that abyde from them all world
ly busynes or desyres that let such deuocyon. O thou
my soule attende & gyue hede to the premysse and
shyt thy senses or sensuall partes / that thou mayst
here gostely what thy lord spekethe in the inward
inspiracion. The lord & louer sayth to þ I am thy
helth & peas & lyfe euerlastynge Joyne and knytte
the surely to me / & thou shalt fynde rest and peas of
conscience / and after this euerlastynge peas & lyfe
forsake the loue of soule & transitory & erthly thyng
ges / & dyligently seke euerlastynge thynges. What
be all temporal thynges but disceyuable / and what
may any creature helpe þ yf thy lord god that ma
de the forsake the / wherefore refuse thou all worldly
thynges & ioyne and cleue by cleue and stedfast loue
and seruyce to almighty god thy redemer that thou

Parte.

mayst here after attayne þe eternall felicitye i heuen.

The seconde chaptre howe treuthe speketh in
wardy to mannes soule without noyse.

A deuoute soule after that it hath harde the
wete instyllaunt spekyng of his lord god
as a man inflamed with loue desyeth more longer
speche with our Lorde sayenge with the prophete
Samuell thus / Speke good lord for thy seruaunt
is redy to here the / I am thy seruaunt gyue me vnder
standynge to knowe thy comaundementes & say
inges. So do & make my hert & soule to fele & folowe
thy wordes & instyll in to my soule thy holy techinge
& wordes as the dewe droppeth vpon the grasse I
saye not as the chyl dren of Israell sayd to Moyses.
Speke thou to vs & we shall here the gladly / let not
oure lord speke to vs lest we dye for drede. So be it
not with me good lord. But rather I beseeche the
humbly & desirously with the prophete Samuell þ
thou vouchesaue to speke to me thy selfe I shall he
re the. Let nother Moyses ne none other pphet but
thou good lord the inwarde inspirour of all pphet
tes speke to me & i me. For thou only without them
mayst pfitly teche me. They without thy goodnes
can not profyte me. They may well pfer & vtter thy
wordes / but they can not gyue the spirite of vnder
stynge they profer sayre wordes / but yf thou worke
not with theym they make none ardoure inwarde
they shewe sayre letters & wyrtiges / but thou alone
openest theyr sence / they profer grete misteries / but
thou alone opened the clere vnderstādyng of them

¶ The thynde

They shewe thy cōtraundementes to be fulfilled/
but thou alone helpest vs by thy grace to pfourme
them. They shewe vs the way that we sholde wals
ke in / but þ alone doest cōforte vs to go therin they
worke only withoutforth / but thou only illumynist
within forth. They only water outwardlye / but þ
gyuest vs the frute of grace & good workes. They
crye & speke to vs i outward wordes / but thou gys
uest vnderstādþge of þ we here wherfore I beseeche
the that I may here the speke to me / & not mofles
lest I dye & be boyde of the frute of good lyuynge if
I be only outwardly monished & not i flamed iwar
dly that not thy worde be only herde / & not fulfillid
in dede / knowyn / & not loued / beleued & not kepte /
& so be to me dāpnacyō / speke thou good lord to me
& thy seruānt shall be redy to here the / for thou hast
the wordes of eternall lyfe whyt in the Speke to me
I beseeche the þ wordes of solacion & cōforte to my
soule & so the amendement of my lyfe to thy euerlas
tyngelaude & praysynge in heuen.

¶ The. iij. chaptre howe the wordes of god sholde
be mekely herde / & howe many ponde them not in
theyr conscyence.

Our lord speket to his deuoute seruānt say
inge thus. My sonne gyue hede to my wor
des they be full swete & cellige all wisoom & cūinge
of philosophers & wyse men of this worlde. my wor
des be spūall & gostly lyfe / & not passible in mannys
mynde / they be not to be applyed ne drawed as bay
ne complacens / but to be harde stedfastly in sylence

Parte.

and peas of soule and to be taken With all humilte
& desyre of the soule. The deuoute seruaunt of god
answereth his lord god thus sayenge to him. Bles
syd is that man that thou doest enfourme and teche
good lord to vnderstande thy lawes & comaundes
mentes y thou mayst so spare hym in the day of thy
Wrath fro thy indignacyon that he be not lost With
out cōforte in the lande of dampnacyon. Dure lord
sayth agayne. I haue taught pphetes with other
fro the begynnyng of the worlde hytherto & yet I
celle not to enforme men / but many there be that be
harde & dese to here my wordes. Many here more
gladly the worldly spekyng / than godly or goostly
spekyng. Many folowe gladly theyr flesshely ap
petytes of theyr body / than y pleasure or cōmaūde
ment of god. The worlde pmytteth & somtyme gy
ueth vs temporall thynges & lytell of valure for the
Whiche we serue it With grete desyre. But God als
myghty pmytteth & gyueth vs hve thynges & eter
nall & yet men be dulle & slowe to his seruyce and to
attayne such rewardes as he pmytteth. Who so ser
ueth & obeyeth god almyghty in obseruynge his cō
maūdemētes / as it is obeyed to worldly prynces / &
maysters. Almoste none / for a lytell fee or prebende
grete Journeys & harde labours be take an hande
for suche worldly lordes & for y etnall lyfe skarly we
maye ony labour or ony hardnes suffre. So a vyle
pryce is busily sought / & an excellēt rewarde is put
vnd. For a peny to be gotte or won we Wyll lyghtly
put our body & soule i trepdy & auēture & for avaine

¶ The thyrde

thynges & a lytell pnyse we gyue ofte our selfe dāye
and nyght to grete satygacyon/ but alas for god all
myghty that is euerlastyng goodnes & rewarde of
ryghtwylse people/ for the vnspectable & iestymable
Joy of heuē/ or for the hye honour & glory intermyn-
nable for to be had in rewarde in heuē/ we dysdeyne
& be slowe to suffre a lytell satygaciō. Be thou a shas-
med sayth our lord god to those folke and rezyue
them with theyr seruyce þ worldly folke be founde
more dylpgēt to theyr poyciō/ thā be to euerlastyng
lyfe/ they ioy more i banyte than other in trouthe or
stedfast thynges/ & yet they be ofte frustrate of that
that they trust vpon/ but the pmoynse of our Lorde
god deceyueth no man/ for he is true & saythfull all
his wordes & behestys to suche folke specyally that
serue hym vnto theyr ende/ I am sayth he þ rewar-
der of all good folke and the prouer & helper of all de-
uoute men/ Wryte my wordes sayth he i thy herte &
thynke vpon them/ they shall be to þ ryght necessas-
ry in tyme of trybulacyon. Thou shalt vnderstāde i
tyme of my vysytacyon these thynges þ thou redist
before & vnderstāde not/ I am wōte to vysyt sayth
our lord my seruaūtes in two maner wyse/ that is
to say by probacyon and consolacyon I proue them
dayly by rebukynge theyr vices & defautes/ and I
cōfōrte them agayne by exortacyon to vertu and to
the encrese of grace/ He that hereth my wordes and
dispyseth them/ hath þ shall iuge hym in þ last day.
¶ The. iiii. chapter how by prayer we may opteyn
neto deuocyon.

Parte.

Thou good lord arte all goodnes / I am not
worthy to speke to the thy excellent is such
I am thy moost pooze seruaunt & moost abiecte wor-
me moost pooze & cōtemptible of all other for I am
very noughte / nothyng haupnge ne nothyng of
balour / thou alone good lord arte god ryght wyse
& holy / thou art almyghty / thou gyuest all thyng
thou fulfillest all thynges / leuyng all only the syn
full boyde of grace / haue mynde good Lord of thy
merytes & fulfyll my herte wth thy grace for thy wor-
kyng is neuer boyde / Howe may I lyue without
grete anguysshe & perplexyte in this wretched lyfe
but yf thy grace & mercy cōforte me / wherfore I be-
seche y^e that thou turne not thy gracious face of hel-
pe from me / tary not thy visytaciō from me w^{ch} do
not thy swete cōsolaciō from me / that not my soule be
arysied & be made as dyve erthe without the moy-
stoure of grace / good lord teche me to knowe & ful-
fyll thy wyl teche me to lyue humbly and worthely
in thy pleasure for thou arte all wysdom iⁿ y^e which
thou knewe me before y^e worlde was and before I
was brought in to this lyfe by naturall byrthe.

The. v. chapter how we ought to beleue trouthe &

Son sayth our lord (hūilite before god here.
Walke before me alway iⁿ truth & symplecite
herte & all doublenes auoyde from the in suche wy-
se do alway seke me / he that walketh before me and
alwey iⁿ trouthe shalbe safe from all perylls / & Ieos-
berdyes / & trouthe shall delyuer him fro deceyuours
& from the detraction of yll men / And yf trouthe des

C The thynde

lyuer the thou shalt be very fre from the bayne wordes of men in this worlde & shall not let by them / it is true sayth a deuoute soule to god that thou sayst be it done after thy sayinge / thy trowth teche me / kepe me & bypunge me to saluacion & good ende / & delyuer me fro all euyl affectyō / fro all inordynate loue so þ I may walke w the good lord in lyberte & freedom of herte / Truth sayth agayn to such a soule I shall teche the thynges that be rightwysse & pleasaunt befoze me. Remēber thy synnes past with grete displeasure and heuynes and repute þ not ony thyng of valoure for ony good dede that thou haste done / Thynke verely thou arte a synner be wapped and bounde in many passyon & synnes thynke þ of thyn owne selfe thou arte nought & soone turnest to that þ nought is thou arte soone ouercom w synne thou arte soone troubled & ofte broken w passyōs of syne thou hast nothyng of thy selfe þ thou mayst magnify thyselfe of / but many thyges thou hast / wherefore thou oughtest to byllypēde þ / for thou art more feble thā þ knowest thy selfe / therfore let nothyng þ thou doest seme to grete of pryce / of all thynges þ thou doest esteeme nothyng pryncious or in valour or reputacyō & laudable / but that thyng þ is eternal so þ the euerlastyng trowth be pleasaunt to þ befoze ony thyge ellys / & þ all bytyre or syne specially thyn owne synne & foulnes dysplease þ so þ nothyng be to the so odious / as synne & wyckednes þ whiche ought to displease the more thā the damage or losse of ony other worldly thyng / Some there be that

Parte.

Walke not clerely befoze me / but they be led by pryde & curpofyte to ferche & knowe my secretes & the hye thynges of my godhed / & fo they be neclly get about themfelfe to knowe theyz fynes & goftly helth / fuch psones fall oftentimes in to tēptaciōs & greuouſ ſynnes lefte to thē ſelfe for theyz pryde & curpoſite ꝑ they folowe / dzedē thou therfoze the iugementes of God & ꝑ iportable wꝛath of god almyghty / dyſcuſſe not ne enſerche the marueplous warkes of god but cōſyder thou well thy ſynes & wickydnēs how ofte & in how many grete thynges ꝑ haſt offēdyd & trefpaſſyd ayenſt god / & how many good thynges thou haſt leſt vndon of recheleſnes / ſome folke there be ꝑ here theyz deuocyon all in bokes / ſome in Images and ſome in outwarde tokēs & fygures / ſome there be that here me in mouthe ofte namynge me in worde but lytel in herte / and ſome other therbe / that haue theyz intelleccyon oꝝ reaſon clerely illumyned wꝫ the lyght of vnderſtandyng & theyz affect ſo pouꝛged of erthely thiges that they alway aſpyze to eternal thynges greuouſly betynge to here cōmenyng of erthely thynges / takynge but ſcarſly of ſuch thiges as be neceſſaryly requyꝛed to naturallyſe / ſuch knowe what ꝑ ſpyꝛyte of trouthe ſpeketh in them ꝑ which techeth them to deſpyſe erthely thynges & to loue heuenly goodes / and to deſpyſe the worlde & worldey thynges and to deſyze euer heuen and celeſtyall thynges.

The. vi. chapter of the marueplous deſyze and affecte of the loue of god.

CThe thynde

O Thou fader celestiaall the eternall fader of my
lorde iesu cryst I loue the & blesse the for thou
hast vouchesaue to remembre & beholde me louynges
ly With thy gracypous consolacpon. O thou fader of
mercy & god of consolacpon I thanke the that thou
cōfortest me vnworthy to haue ony consolacpon. I
blesse & prayle þ alway With thy only begottē sone
& the holy goste Without ende. Whan thou good lorde
be my loue as thou arte of all mākynde shall come
in to my herte all my inwarde ptes shall ioy. Thou
art my ioye/thou arte my hope/& refuge i the tyme
of my tribulacion but for as moch as I am iperfite
of vntu & feble in loue. Therfore I haue nede to be cō
forted and helped of the wherfore I besech thy ende
les goodnes to vlyste me oftymes/and istruce me
With thy holy disciplenes and techpnges. Delyuer
me from passions/& helpe my hert fro all inordinat
desyres & affeccyons. Se that I inwardly be purg
ed & eleuate from worldly affeccyons and may be
made apte/and able to loue the good lorde spiritual
ly/stronge in pacyēce to suffre for the/and stable by
perseueraunte in goodnes. Loue is a grete thyng
& an excellent vertue / that maketh euery greuouse
& harde thyng light/sweete/ importyble thig easy
to bere/and bytter thynges swete & sauorable. The
loue of iesu perfyghtly imprinted in mannes soule
maketh a man to doo greafe thynges and exorteth
hym thereafter alway to desyre more and more per
fyght thynges. Goodly loue desyareth euer to ascen
de to heuenly goodes & vlyppēdeth all erthly thynges

Parte.

his necessaries saued. Suche gostely loue coueteth
to be fre and alpenate from all worldly occupations
lest that his inwarde syghte of soule be darked / or
letted / ne his affeccon to goostly and heuenly thyn-
ges be letted from his lyberte by worldly thyn-
ges. Nothyng is more swete than is loue / nothyng is
more stronge than loue / nothyng hygher / larger /
merper / fuller / ne better in heuen / or erthe. For loue
cometh of god / ne it may not rest synally in any crea-
ture lower than god / It maketh a man reue / &
ioye. It maketh a man fre in his soule without any
retaynyng of synne. It maketh a man set nought
by worldly goodes / but to departe with all that he
hath to relyue the indignes / and myserye of other
folke. Also it maketh a man content with that I tell
that god sendeth hym / & nought to desyre that ptey-
neth to other / for he resteth aboue all thyng erthly
in one perfite goodnes: that is to say / i god almighty
of Whom all other goodnes floweth & procedeth
Suche a persone beholdeth not onely the gyftes þe
be gyue to hym / but he attendeth aboue all thynges
with loue and drede vnto god the gyuer. Loue know-
eth no mesure / but it incendeth the louer oute of
measure. Loue maketh man to fele no hardnes ne o-
ther burden layde vpon hym / and it maketh a man
not repute any labour that is impute to hym it ma-
keth any man to desyre ouer his power / and myght
It complayneth not of impotencye any tyme / For
it maketh a man to thynke all thynges possyble to
hym and lesfull. Loue therfore dothe and maye doo

CThe thynde

grete thynges / Where the louer lyeth not nor defay
leth not. It maketh a man gladlye to wake Whā he
is dulle and disposed to slepe / Whan a man is Wery
it maketh hym not to accompte it / Whan a man is
arted or troubled / it chaseth away all trouble and fe
re inwarde. For as a quicke bynde or flame of fyre
yf it be moued / or blown it flameth bywarde so a
gostely louer in troubles is lyfte by by feruoure of
loue to god / and so by the helpe of god almyghty he
ouerpasseth all suche peynes and trybulacions. He
that is a goostly louer knoweth that the ardent des
yre of mannes soule is a grete crye in the ere of al
myghty god / the whiche crye sayth inwardly to al
myghty god. Thou good lord arte my loue / thou
art all my desire / and I am thy creature / delate my
herte in thy loue that I may lerne to taste by the in
warde mouthe of my soule how swete thou arte in
loue / and what is to man to be lyquyfyed and mol
ten in loue or to dwymme therein. I am holden / and
bounde in loue so that I go aboue my selfe for grete
marueyle & feruoure of loue I beseeche the good lord
be that I may synge the songe of loue / & folowe the
my louer by vertuous luyng euer to ascende to þ
inperfytnes of luyng / so þ my soule may be streng
thed in prayng of thy maieste by ioyfull loue of
thy goodnes. I beseeke the alwey that I maye loue
þ more than my selfe and that I may euer loue my
selfe & al other that loue the / for the & in þ as þ lawe
of loue that thou comaunded mony the thylou is swi
te / clere / pyteous / mery / and iocunde / it is stronge

patient/wise/faithfull/longe abydyng/ manlye
 & neuer byd but alway redy/where so a man seketh
 hymselfe/there he falleth fro loue/ for loue is ex^{tr}as
 specte very meke & religious/not lyght ne gnyng
 hede to bayne thynges. Very loue is sobre/chaste/
 stable/quiet/and kepte in his bandes. Also loue ma
 keth a man subiecte and obedyent to his prelate. It
 maketh a man ferme/and stable in vertuous lyfe &
 to seme byle and despecte or unworthy in his owne
 sight. Also it maketh a man deuoute to god & kynde
 & alway to beleue & trust i hym though he haue not
 suche sauoure or appoyntacyon to his goodnes p
 perfight folke haue. for no man here lyuyng may
 in loue without langour & heuynes. He that is not
 alway redy to suffre & to applye hymselfe to y^e wyll
 of god almyghty his louer/he is not worthy to be
 be called a louer/for it pertyneth to a louer to suf
 fre gladly all harde & bytter thynges for his louer &
 not to declyne fro hym for any contraryous thyng.

The. viij. chapitre how a true louer is proued.

He that leueth or forsaketh the loue of the ver
 tue that he hath begonne with for a lytell ad
 uersyte or trouble/or that i suche tyme seketh lyght
 ly worldly consolacyon/he is not prudent ne stronge
 louer/for a stronge louer standeth stably in tempta
 cion/& he gnyeth not hede ne place to the deceptfull
 p^{er}suasions of the enemye he is not broken by ipac
 ence/by aduersiters ne illuded or disceyued by pros
 perous thynges. A wise & a prudent louer p^{er}ceith
 not the gyfte that is gyuen so moche as the loue of

¶ The thyrde

the gyuer. He conceyueth rather the loue of the gyuer than the gyfte that is gyuen & prepondereth þe gyuer before all thynges gyuen. A noble & very louer resteth not in the gyfte þe god almyghty gyueth but in god that is þe gyuer of all goodnes / that man is not all dysordred that somtyme lesse conceyueth or pondereth god almyghty or his sayntes thā he wolde do. For that good & swete desyre that a man somtyme preyueth in his soule is the effect of grace gyuen to man in this present lyfe & a taste & sauoure of heuently glozy / to the whiche we may not rest ouer moche by cōfidence or trust of soule / for it goeth / and cūmeth mouable / & is not pmanēt a man to fight or stryue agaynst þe euyl moriōs of his soule & to ouercome the suggestyōs of the deuyl is a token of vertu & of grete merite. Se therfore what so euer thou art that no stronge fantasies of ony mater trouble the. Keepe styll thy purpose & right intenciō of soule to god & thou shalt not fall. Thynke not that it is illusion that thou art somtyme rauished in extasy or excesse of mynde & so returned agayn to customable lightnes of hert. For thou sufferest rather suche distens agaynst thy wyll than wyllfully. As lōge as sithe cōtrarious disordred or bayne thouthes dysplese þe & and þe stryuest agaynst them whan they rise i þe it is to thy merite & no losse or hinderānce. I knowe saith our lord iesu to his louer that the olde enemy to mā doth alwey his power to let thy wyll & desyre in goodnes & to hynder & let the frome all good & deuoute exercyse / as fro the worship þe thou art bounde

Imitatio cristi.

¶ 1.

Parte.

to honour me with & my sayntes & fro the medytacy
 on or remembraunce of my passyon fro þ remembraunce
 of synnes with bitternesse of soule fro the preserua-
 tion of thy herte fro euyll / and from wyll to pfit in
 goodnes & true. Many ydell & euyll thoughtes he
 suggesteth to mānes soule / to make hym both lothe
 & Wery with prayer & other virtuous exercyses lowe
 confession displeaseth hym greatly / & if he may he wyll
 let a man of his comunion. Set not by hym ne bele-
 ue hym not / for he leueth before the many snares of
 disceyte. Whan he sheweth to thy soule euyll thinges
 or vnclene dyspyteously saye to hym go fro me thou
 foule wicked spirite. Thoue workes that byngist
 suche foule thinge to entyse me. Be thou ashamed
 for thou arte foule of thy selfe / go fro me thou false
 disceyuer of mankynde / thou shalt haue no parte in
 me. For my sauour iesu shall stande with me i my
 defence as a stroge warriour to thy confusion I had
 leuer dye & suffre all maner peyne thā to consent to þ
 holde peas & cese of thy temptacions / I wyll no more
 here ne gyue hede to the thoughte thou bere me ne-
 uer so moche. For almyghty god is my helper whō
 I drede. He is the defender of my lyfe vpon whome
 I trust. Ye yf the strength of castels withstande me
 I shall not drede. For our lord is my helper / and re-
 demer. fight & stryue agaynst suche intysmentes
 as a good knyght / yf thou somtyme be ouercome by
 thy feblenes or fraylte / take thā more cōforte & strēg-
 the of soule than thou didest before / trust yge therby
 to haue þ more large grace & cōforte of god & beware

C The hyde

the after of pryde & bayne glory for therby be many led in to erroneous wayes & fal in to incurable blindness of soule. So þ thou therfore beware & humble the agaynst the presumption of suche persones.

C The. viii. chaptre how grace is to be hyd vnder the palle of humylyte.

Sonne sayth the wyse man/it is more sure & profitable to the to hyde the grace of deuotion gyuen to the/than to shewe it out worldly. Auauce not the of it/ne speke not of suche grace to other not magnify thy selfe therby/ but thou sholdest rather dyspyle thy selfe and drede lest thou be vnworthy to haue it or sone by thy neglygence to lese it. Whā sholdest not cleue or trust to moche to such affectiō which may soone be turned to the contrarye. Consyder well whan thou hast suche grace how wretched & neddy thou were before thou hadest grace/ nor the profyte or encrease of spūall lyfe is not only whā thou hast the cōsolacyon of grace/ but whā thou with humylyte sufferest the subtraccyon of the same so þ thou leue not thy prayer ne other good dedes/ but with all thy vnderstādyng & dyligēce do thy best whan thou felest suche subtracciō or dulnes in the to recouer the consolacion of grace. Many there be that be very dulle and impacient whan aduersyte falleth to them the way & lyfe of fortune of man is not curr in his power & eleccyon but of the goodnes of god is all that we haue the which doth comforte whan we wyll & as moche as he wyll/ & whom he wyll as his plesure is & no more/ some psones haue destroyed the

Par. 1.
Par. 2.
Par. 3.
Par. 4.
Par. 5.
Par. 6.
Par. 7.
Par. 8.
Par. 9.
Par. 10.
Par. 11.
Par. 12.
Par. 13.
Par. 14.
Par. 15.
Par. 16.
Par. 17.
Par. 18.
Par. 19.
Par. 20.
Par. 21.
Par. 22.
Par. 23.
Par. 24.
Par. 25.
Par. 26.
Par. 27.
Par. 28.
Par. 29.
Par. 30.
Par. 31.
Par. 32.
Par. 33.
Par. 34.
Par. 35.
Par. 36.
Par. 37.
Par. 38.
Par. 39.
Par. 40.
Par. 41.
Par. 42.
Par. 43.
Par. 44.
Par. 45.
Par. 46.
Par. 47.
Par. 48.
Par. 49.
Par. 50.
Par. 51.
Par. 52.
Par. 53.
Par. 54.
Par. 55.
Par. 56.
Par. 57.
Par. 58.
Par. 59.
Par. 60.
Par. 61.
Par. 62.
Par. 63.
Par. 64.
Par. 65.
Par. 66.
Par. 67.
Par. 68.
Par. 69.
Par. 70.
Par. 71.
Par. 72.
Par. 73.
Par. 74.
Par. 75.
Par. 76.
Par. 77.
Par. 78.
Par. 79.
Par. 80.
Par. 81.
Par. 82.
Par. 83.
Par. 84.
Par. 85.
Par. 86.
Par. 87.
Par. 88.
Par. 89.
Par. 90.
Par. 91.
Par. 92.
Par. 93.
Par. 94.
Par. 95.
Par. 96.
Par. 97.
Par. 98.
Par. 99.
Par. 100.

selfe by indiscrete desyre of grace of deuocyon for they
haue dyforyed theyr strengthe of soule ouermoch
not ponderynge theyr exyle & poze lymptes of reson
but rather folowed the desyre of hert & therefore for
as moch as they presumed higher th y ges tha god
des pleasure was that they shoulde attayne to there
fore they lost theyr grace before had. And so they be
made and leste nedv & vyle that presumed to entre y
secretes of heuen / y they may lerne not to presume
vpon them selfe / but alway with true humylyte to
trust to god almyghty. Suche psones as be begyn
ners & be not yet pfitte in y way of vtrue & in our lord
de god may lightly erre & be deceyued but if they fo
llowe the counsell of discrecion / or discrete persones
Suche psones as lene to theyr owne wyse & so fo
llowe it / & refuse the discrete wayes of suche as haue
longe exersyfed the wayes of vertue fall in to grete
tribulmentis fynally. Such psons as be wyse i theyr
owne syght wyll selde be ruled humbly by other
Better it is to a man to haue lytell wyldome or cun
nyng with humylyte than to haue grete cunnyng
with pryde or vayne glozy. Better it is to y to haue
lytell than to haue moche with pryde & dāpnacion /
he spueh not discretely that gyueh him all to light
nes & vayne gladnes forgetynge hymselfe & y drede
of god / not dreyng to lese grace. Also he is not wy
se ne bertuous / that in tyme of aduersyte or other
hardnes dyspayreth & trusteth not stedfastly in god
but that in tyme of peace wyll lyue to spekely with
doubte of all pcellys / he shall be founde to drede

¶ The thyrde

fall and bredey in tyme of batayle/ & man wolde al-
 way abyde humble & lytell i his owne syght & dylig-
 getly awayte on hymselfe/ he sholde not so soone fall
 to synne & offence of god/ good & holsome counceyll is
 a man after þ he hath conceived the spyryt of deuoc-
 cio and charyte to thynke how sholde he do & what
 sholde fall to hym in the absens of suche deuocyon
 whan suche a case happeth let a man gadre þ suche
 grace and lyght maye returne agayne to hym by þ
 honour of god which withdrew fro his cōsolacion
 a season to shewe his power & for mānes wele/ it is
 more profytable to man somtyme to be lefte to hym-
 selfe and to lacke suche grace & cōforte/ than alway
 to haue such prosperous thynges at his wyll: for a
 man is not reputed to be of more meryte or vertu in
 the syght of god/ if he haue many byspōns or conso-
 laciōs gūen hym/ or if he haue clere vnderstādyng
 of scripture/ or if he be auailid by grette & hyr pmo-
 cyon/ but than he is of grette meryte & greatly in the
 fauoure of god almyghty if he be perfyte in mekenes
 & fylled with charyte alway sekynge the honour of
 god in his dedes/ w cōtempte & despyssynge of hym-
 selfe as wel in þ syght of oher men as in his owne
 couetyng more in humylyaciō thā to be honoured.
 ¶ The ix. chapter how a mā shold not repute hym-
 selfe of ony valoure but bylepende hym.

O God lord I speke to þ of my presumpcion not
 withstandynge þ I am but puluer & ashes
 & I repute my selfe ony better/ þ and thy wordes a-
 gynstade me also my synnes beke tūest pynnyng.

agayne me ne I can not agayne say them And yf I
 wyll bylypender & despyse my selfe & not repute me
 my thyng worth as trouthe apereth in me thā þ
 grace of my lord god shall be to me mercyfull & his
 lyght nere me and my humylyacyon and obedyēce
 shall be turned after this lyfe in to cuerlastyng ex
 altacyon and auancement. There good lord thou
 shalt shewe me to my selfe hely what I am what I
 was and wherof I came. For I was & am nought
 & knowe it not yf I beleste to my selfe without thy
 helpe good lordethā I knowe my selfe to be nought
 and full of infymyte and yf thou good lord wyll
 beholde me with thy grace ynd consolatio anone I
 shalbe made stronge & be fulfilled with a newe ioye
 & grette marueyle it is þ I a wyetthe that alway of
 my selfe fall do wnewarde & may not ryle agayne &
 by thy grace so sodayntly arayled agayne and so be
 nygely lyte by and halles of the. This is thy cha
 rite & grace which puentich & helpeth me in many
 necessytes & kepeth me busly fro geruous peryls
 & many elylls. I lost my selfe by inordynate loue
 of my selfe & in sekynge the agayne & in lounge þ a
 gayne I haue bothe founde the & me and of thy cle
 ue profounde & depe loue I am lyquyfyd & knowe
 hely my selfe nought. For thou swete lord doest
 to me ouer my merites & ouer all that I coude hope
 to haue of þ. blessyd be thou good lord for though
 I be unworthy to any goodes yet thy ifnyt good
 nes cleseth neuer of well doyng pe to such persons
 as be vnkynde & farre fro the make vs to be holpe

CThe thynde

conuerted to the good lord that we may be kynde/
humble/meke/ and deuout to þ/ for thou alone arte
our helthe/bettu and strengthe.

CThe .x. chapter/all that we haue or do is to be re-
ferred to god/as to the ende of euery thyng.

SOne sayth our lord to vs I ought to be thy
last & souerayne ende/ yf þ desyre to be blef-
syd/ & by this intencion shall be putged thyne affect-
cyon that is of tymes euyl bowed done to it selfe
& to other creatures/ yf thou seke thy selfe i ony thyng
ge/anone þ faylest in thy selfe & wastest dye where
fore to me referre all thynges/ for I am he þ haue
gyue all thynges/ cōsider all thynges as wellynge
& spryngge out of the best & moost souerayne god
& therfore they to be reduced to me as to theyr origi-
nall begynnynge/ of me lytell & grete/poore & ryche
drinke quicke water as of the well of lyfe & who ser-
uith me well þgly shall receyue grace for grace. But
who þ hath glory without me/ or hath delectacyō i
ony pryncypall good/ shall neuer be stablyshed in very
Joy ne dellyted in hert/ but shall be leu in many ma-
ner of wyle & anguylshed. Wherfore thou oughtest
to ascrue to thy selfe in maner of good/ thou shouldest
not cōmende nor more repyte thy selfe for ony good-
nes that thou hast/ who euer thou be but referre all
goodnes that thou hast to god almyghty without
whom we haue nothyng/ god of his goodnes ga-
ue vs what we haue & therfore he requyret the sa-
me to be cōsidered of vs with thanks to be gyuen
agayne vnto hym. This is þ very way to exchewe

from vs the synne of daynglorp / if so be that trewe
charite and heuenly grace enter in to man / no enuy
ne dysdayne of ony person / no: pryuate of mannes
selfe shall haue place i hym. for grace and very char
yte ouercometh all suche byces and it delateth & en
flameth mannes soule to god & to our neyghbour if
we perceyue & vnderstande well we sholde only ioye
& hope in our lord god and in no wyse in our selfe /
for no man is good of hym selfe but god alone whi
che is to be loued and blessyd ouer all.

The. xi. chapter how it is full swete to serue god
to hym that forsaketh the worlde truly.

Owe good lord I shall repete my speche to
the and not cesse / I shall speke in the erys of
my lord god and kynge that is in heuē / how grete
is the multytude of thy swetnes / whiche thou hast
hyd and hydest good lord for the tyme from the myn
that lyueth here vnder thy dyede / and to thy perfyte
louers and seruauntes thou shewest the Ineffable
cōtemplatyue swetnes of thy godhede / in this thou
good lord hast shewed thy grete charite that whā
I was not thou madest me / and whā I erryd and
went out of the way thou broughtest me agayn co
maundyng me to serue and to loue the / O well of
perpetuall loue what shall I say of the / how may I
for gette the / whiche so louyngely doste remember
me / and where I haue perysshed thou good Lord
hast shewed thy mercy to me ouer my hope and re
warded me aboue my meryte / what thakes wal I
gyue to y for this grace gyuen me / It is not gyuen

Chethynde

to all men to forsake the worlde & to take vpon them
a solytary lyfe. It is no grete thyng me to serue y
good lord to whom all thy creatures be bounde to
serue & plesse. But rather this is to me a grete thige
& maruelous y it pleseth thy goodnes to receiue me
to thy seruyce. & to ioyne so poore & vnworthy as I
am to thy welbeloue seruautes. Lo all thinges y I
haue & y I may do y seruice of is thine. & therfore I
can gyue y nothyng but thyne owne. Heuē & erthe
With theyr cōtentes that thou hast ordeyned to helpe
man doeth dayly fulfyll thy cōmaūdemēt after
the ordre & forme y thou hast ordeyned them to. Also
thou hast ordeyned aungels to helpe & cōforte man
But aboue all this thy selfe hast vouchsaue to serue
man prompttynge to gyue the to man. What shal I
gyue agayne to the for those & for a thousande folde
benefautes y thou of thy grace & goodnes haste gy-
ue to me. Graunte me helpe & grace to serue the good
lord all the dayes of my lyfe & at the leest y I may
one daye serue the worthily. Thou arte worthy to
haue all seruyce/all honour/& eternall laude & pray-
syng. Thou arte my very lord god/& I am vnwor-
thy and poore seruaunt. I am bounde to serue y with
all my strengthes & neuer to be weary of thy seruyce
& praysyng so I desire & wolde it shoulde be. Thou
good lord fulfyll that I want of my partye. Grete
honour & glory is to serue the & to forsake all earthly
thynges for the. They that gladly & wplyngly do
submitte the to thy seruyce shall haue grete grace
and they y forsake all worldly busynes/& do those

þ harde and strapte way for thy loue / shalbe refre-
shed with the swete cōsolaciō of the holy goost shall
haue grete libertie of soule. ⁊ thou thankfull & ioy-
full subteccion & seruyce of god wherby man is ma-
de free from synne & holy in the sight of god. ⁊ thou
holy & hys state of relygyon whiche maketh a man
egall to aūgels / pleśaut to almyghty god and dreed-
full to deuyls & honourable to all seythfull folke. ⁊
thou seruyce worthy alwey to be desyred & halled /
wherby almighty god is gotten & euerlastinge ioy
& gladnes gotten. ¶ The. xii. chaptre the des-
yre of herte is to be examyned & moderated.

Sonne saith our lordc to his loucr thou must
yet lerne many thynges þ thou hast not yet
well lerned / þ is to say that thou order thy desyre / &
affeccion alwey after my pleasure so that thou loue
not thyn owne desyre or ppyte but þ thou i all thynges
a couetous louer & a folower of my wyll þ hast
many desyres rpyng & mouyng the / but consider
well whether thou art moued in them for myne ho-
nour only or more for thy owne auayle or ppyte. if
be the cause of thy mouyng þ shalt be well content
what so euer I sende vnto þ / & yf ony thyng be hyd
in thy desyre of thyn owne wyll or sechyng / so that
thyng is it þ annoyeth and greueth þ outwardly &
withynforth bothe / beware therof þ thou lene not
to moche to thyn owne desyre / me not counseld þ
same thyng that before pleased þ / displeseth the af-
terwarde. Every thyng þ man desyret is nat to
be folowed shortly / ne euery cōtrarious affeccyon þ

CThe thynde

man lotheth or hathet is to be fled at þe fyrste. It is expedient somtyme to be a byrdell restraynþge in good affections & cōmynge or other busynesses & of discrete behauour folowe þe distraccion or brykþge of mānis mynde / that thou by thy discrecyō be nat an occasyon or sclaunder to other. Also that thou be not sodaynly troubled or inquyete by other mēnes resystence. It is somtyme behouefull to a man þe he be violēce & resist his sensuall appetite / & nat to giue hede what it desireth & what nat: but rather idenoz hym that it be subiecte by violence to the soule / this sensuall appetite is to be subdued by disciplyne to þe soule vnto it be made redy to obey in all thynges to reason vnto it haue lerned to be content with fewe thynges & necessary without all gruthþge agaynst any in cōuenient thyng.

CThe. iiii. chap. of the informacion of paciēce & of stryfe agaynst sensualite.

Horde god sayth the deuoute soule vnto god
As I fele & vnderstande pacyence is full necessary vnto me / for many cōtrarious chaunces fall in this lyfe howe soeuer I order my selfe for pease to be hadde. I can not haue it without batayll ne my lyfe can not be without sorowe and trouble wherto our lord sayth. Done thou sayest truely I wyl not that thou seke peas as wanteth tēptacyon to haue trouble or cōtradyccon / but couste the than to haue foude peas / whā thou art exercepled w dyuers troubles / & pūed with diuers aduersities / & yf thou say þe thou mayst not suffre suche peynes. Howe mayst

thou suffre the fell peynes of Purgatory of.ij. euyls
the lesse is alwey to be suffered & chosen. Wherefore
suffre thou patiently the aduersitees & euyls of this
worlde or lyfe þ thou mayst auoyde þ peynes euer
lastynge folowynge here after for syne. Trowest þ
that worldly men þ be in welthe & worldly busynes
suffre no aduersyte thou shalt not fynde one suche
pe if þ present the most delectate person þ thou canst
fynde/ but thou sayst come agayn. They haue delec
table thinges & pleasures/ & they folowe euer theyr
owne wyll/ & therfore they ponder not theyr trou
bles. But howe be it that they haue theyr desyre/ &
in ryches/ & worldly pleasures that they be sacrate
with how longe trowest thou it shall last. Sothely
suche folke as aboundeth i worldly goodes & pleasures
shall soone fayle and vanysshe as dothe the smoke of
fyr. No remembraunce lest of theyr Joyes before
had whiche also whan they lyued was not fynally
without grete anguysshe/ tydousnes/ & drede often
tyme they receyue grete troubles/ & payne of suche
thynges as they haue grete solace & pleasure in be
fore for of ryght wysnes it foloweth to suche persons þ
they fulfyll not without grete confusion & payne the
delectacions & worldly pleasures þ they haue before
sought & folowed with grete inordinate deylte & ple
sure how short/ how vyle/ & fals is þ worldly glory
& pleasures. Surely they be very false & fikel and yet
they be not perceyued/ for the blyndnes of mannes
soule/ so that man as a best unreasonable for a lytell
pleasure or commodite of this trasitory lyfe renneth

C The thynde

into euerlastyng dich of soule. Whetfore sone fle to
folowe thyn owne wyll alway & folow not thy ple-
sure & desyre. But thy delyte & fyre thy loue I god: &
he wyll graūt the thy petition & desyre of herte. Fle
all wordly inordinate pleasures & delectacyons and
thou shalt haue abundaunt & heuonly consolacyon: &
the more thou p̄seruest the from the solace of erth-
ly creatures: the more swete cōsolacions thou shalt
fynde in almyghty god. But fyrst thou muste come
to suche goostly cōsolaciens with grete heuyness &
lamentacion & with grete labour & stryfe i thy selfe
agaynst thy sensuall p̄ties. Thy olde synfull custō-
me wyll agaynstande the in suche goostly labour
but he shalbe banished and ouertome w a better cu-
stome. The fleshe wyll murmoure & grutch ageyst
such labours: but the feruour of the mynde may res-
crayne hym. The olde enemy to mannes soule wyll
let the but thou mayst chase hym away by prayer &
by p̄fitable occupacyon he & his wayes shall be let.

C The. xiiij. chaptre how an hūble subiecte ought
to be obedyent after the example of cryste.

Some he that labourerh to withdraue hym
fro obediēce he withdraue hym fro grace:
& who seeketh to attayne p̄yuate thynges leseth co-
mon graces & gyftes & he y doeth not obey to his su-
perior: it is a tokē that his fleshe or body is not sub-
dued yet perfirly to his soule but it ofte geuecheth &
rebelleth agaynst it. Therefore yf thou wyllst chat
thy body be no rebell: but subdued to thy soule letne

thou to obey gladly to thy superiour. Soher is thy
 outwarde enemy overcome yf thy inward man be
 not dystroyed or overcome. There is none worse nor
 more greivous enemy to man than his body if it be
 not accordynge or cōsētyng to his soule thou must
 utterly dyspyse thy selfe / if thou wylt prynciple apēst
 thy body. But thou louest thy selfe yet inordinately
 & therefore thou dyedest to leue thy selfe & so subdeu
 the fully to other mennes wyll / what grete thyng
 is it to the that arte but erthe and nought to subdue
 the to man for godes sake / Whan I god almyghty
 that made all thyng of nought did subdue and sub
 mitte me humbly to man for thy sake. I was made
 humble & thou shouldest lerne to overcome thy pryde
 by my mekenes. Lerne thou asches to obey. Lerne
 thou erth & wynde to humble the & to pstrate the vnder
 every mānes fete by true humylyte not thyng
 sumyge of thy selfe. Lerne to breke thy wilfulnes wyll
 & to applye to other mennes wyll / Ryle agaynst thy
 selfe & suffre not pryde to rayne in the / but shew the
 so meke that al men may walke vpon the and trede
 vpon the as vpon clay in the way / What hast thou
 wayne man & wyle synner to complayne or to gayne
 say them that myssayeth the or bereth the / Whiche
 haste so ofte offended thy lord god and hast so ofte
 deserued helle by thy synfull lyuynge / but my mer
 ciful eye & sight hath spared & so loue that I haue
 to thy soule / that thou myghtest knowe howe well
 I loue the / & that thou shouldest be kynde & gyue & to
 true humylyte & subieccion for my sake pacitly &

Chethyde
ferynge thy propre contempte & despytes.

The .xv. chaptre of the hyd Jugementes of god
to be considered for þ repressyon of vayne glory and
magnyfyinge of man in graces receyued.

Thou good lord sayth þ deuoute soule chasty
te terryfly thy iugementes vpon me so that
with grete fere thou alterist all my body & bonis to
gyder & my soule is troubled with grete fere & drede
I stande astonyed & syder that heurnes be not cles
ne in thy syght / if thou fonde thy aungels defectyue
& impure / and therefore thou diddest not spare them
what shall fall vpon me that am dust & ashes þ aun
gels fell from heuen / what than may I presume
Suche people as in semynge hadde workes of com
medacion haue fall full lowe / & such as were fedde
with the mete of aungels I haue sene be glad of wy
nes mete. There is therfore no holynes in man yf þ
lord withdraue thy hande. No wysdome maye
auayle if thou withdraue thy hande of gouernance
No sure chastyte is yf thou defende it not / ne propre
custody may profyte man / yf that þ helpe of god be
not there. for if we be forsaken of god almyghty we
be drowned & we peryshe. And if we be bysited and
helped we be arayed vp to lyfe. Of oure selfe we be
vnstable / but by the good lord we be confirmed / &
made stedfast we be colde of our selfe / but by the we
be ascended & kyndled in goodnes. O howe mekely &
obiecte ought I to cōsider my selfe / howe symple &
ytell be my good dedes if I haue any. How ploude

ly ought I to submyt me to thy hydde & depe inges
mentis good lord. wherin I fynde my selfe nothige
valer & nought. O p̄ inresistible weyght. O thou
spassable see wheri I can not fynde me but all peris
shed & adnichilat / where nowe is become all world
ly glory what cōfidēce may I haue of all vayne glo
ry p̄ I haue be ralted by before. Lo al vayne world
ly glory is vanysshed by p̄ depnesse of thy hēd iuge
mentis p̄ thou hast shewed vpo me what is my mā
it thy sight good lord. but cley or erthe / & what may
clay or erth haue any gloryacyon or pryde agaynst
his maker he that hath his hert truly rotd by loue
& humbles in god may not be extolled by no vayne
flaterynge agaynst his pleasure ne he shall not be
moued by any flaterynge p̄ putteth his hole hope in
god they that vse suche flaterynge be nought & vas
nilltheth at the last with the soude of wordes / but p̄
truthe of our lord shall alwey abyde and also they
with hym that cleueth to hym.

Che. xvi. chaptre how a man sholde make his pe
ticyon to god.

Odd lord sayth euery man i petitiō makige
if this thyng that I aske be to thy pleasure
if it be to thy honour and yf it be to me expedient / &
profitable than graunte me it and to vse it to thy ho
noure and yf thou good lord knowe it noyous to
me & vnprofitable to my soule than take fro me suche
desyre I beseeke the / euery desyre cometh not of the
holy goost & though it seme to man good & right wis
se / yet it is harde to Iuge & reuolpe in suche thynges

CThe thynde

whether good spyryte or euyl / or elles mānes owne
soule moue hym to desyre this thyng or y / for many
be dysceyued in the later ende that seemed to be indu
ced and led by a good spyryte in to such desyres wher
fore we ought to desyre euery thyng that we aske
or desyre / With drede of god & humblenes of herte / &
that for man in all workes & desyres sholde cōmytte
hym holly to god wth resygnacyon of his propre wyll
sayenge. Good lord thou knowest what thyng is
to me moost profitable / do with me in euery thyng
after thy pleasure & moost honour / gyue me what
thou wylte & whan thou wylte / but me good lord
where thou wylte / and do with me thynges as thou
wylt / I am thy creatute almay in thy hādes / & thy
seruaunte redy to thy behest I desyre not to lyue to
my selfe but to the good lord my god and lyfe / I bes
seke y that I may lyue worthely to the.

CThe. xviij. chapter A prayer & desyre alway to ly
ue and to do the pleasure of god.

O Thou moost benygne Jesu graunte me I be
seke the of thy grace that it euer be with me
& worke with me vnto my ende & gyue me grace es
uer to desyre that thyng that is moost accepte to y /
thy wyll be my wyll / & my wyll alwey folowe thy
wyll & euer acorde therwith / & neuer dyscorde fro it
so y I maye euer afferme me to thy wyll / gyue me
grace to dye to the worlde & to all thynges that be i
the worlde / & to loue to be vnknoūen in the worlde
for thy sake. Graūt me aboue all desyres to rest i the
by holy peace of herte / for thou good lord arte the

very peas & rest of mannes herte/ and without the
all thynges be harde & inquiete/ wherfore I beseeke
the that I may euer rest in the. Amen.

The. xliiij. chapter very solace & comforte is alon-
ly to be sought in god.

What so euer thyng I may thynke or desyre to
my solace & comforte I loke not for it here but
I hope to haue it here after/ for if I alone had all þ
goodes and solaces of the worlde / & myghte Ioye
in all delytes and pleasures worldly I am ascertay-
ned that they may not longe endure/ ne I with them
wherfore I knowe that my soule may not fully be
recomforted ne perfectly satisfyed but alonely in god
almighty/ the whiche is the comforter of poore men
and the embracer of meke persones/ Abyde therefore
thou my soule abyde the promes of god almighty
by good lyuynge and heuely desyre/ and thou shalt
haue the abundaunce of all goodnes in heuē for if thou
to inordinately desyre or loue the goodes of this pre-
sent lyfe/ thou shalt lese the heuely thynges eternal
Temporall thynges be to the in vlage / and heuely
in desyre/ thou mayst not be satisfyed with thynges te-
porall/ for thou arte not ordeyned to ioye and rest in
them fynally/ if þ haddest in possession all thynges
create in erth thou canst not be blessyd in them / but
alonlye in god almighty the maker of all thynges
stādeth thy felicyte and beatytude/ not suche blysse
whiche is sene & cōmēdyd of the louers of the worlde
but suche ioy and felicyte that good crysten folke a-
byde & hope to haue/ which spūall persones & they þ

The thynde

be cleene in herte somtyme tasteth whose quersacp is
is heuenly & not erthely / all worldly solace & cōforte
of man is bayne and shorte / but that cōforte that is
perceyued inwardly in mannes soule truly is blessed
here in hope. A deuout persone bereth alway about
with hym in mynde his cōfort Jesu / sayenge to hym
busily by inwarde spekyng / My lord Jesu assyst
and be nere me in euery place & tyme I beseeke the &
that I may be cōtent & comforted in þe absens & wan-
tyng of all mānes solace for ioy of thyn / and yf thy
cōsolacion be absent fro me for any tyme / they wyll
thā & right wyse pbycyon be to me a hole solace / be
thou not alway wrothe with me I pray the.

The .xix. chapter / how all busyness of our soule is
to be put in god.

Some sayth our lord to his louer / suffre me
do with the what pleaseth me. for I knowe
what thyng is expedyēt to the. Thou thynkest as
a man / thou felest in many thynges after mānes de-
syre and affeccyon. Good lord sayth the lounge
soule to god / it is trouth that thou hast sayde. Thy
busynesse for me is more than al my charge may be
for my selfe. He standeth casually and vnstably that
castith not all his busyness in þe / Whyles my wyll is
stable and ryghtwyse do with me as it pleaseth the
It may not be yll that thou dost or wyll haue done
about me / if thou wyll þe I be in darkenes or lyght
blessyd be thou / or yf þe wyll haue me to be in welth
or ellis in tribulacion / thy wyll be done / & blessyd
be thou / Sonne sayth our lord so thou must stande

Parle.

if thou wylt walke with me thou must be as redye
to suffre as to ioy / thou must as gladly suffre pouer
te & aduersite as prosperite / and to haue ryches and
welthe lord saythe the louer of god / I am redye to
take of thy hāde what so euer thou sendest me / and
as gladly shall I take by thy grace yll as good / byt
ter thynges as swete / & heuy thynges as glad & to
thake thy goodnes for euery chaūce that thou shalt
sende me / kepe me I beseeke þ from all synne / & thā I
shall neyther drede deth ne helle. And cast me not fy
nally out of the bowels of thy mercy / ne do me not
out of the boke of lyfe / and nothyng shall noye me
what so euer hardenes or trouble fall to me.

The .xx. chapter temporall myseryes we ought
to suffre with Chryst.

SOne sayth our lord to his louer / I descended
fro heuen for thy helth and saluacyon / I to
ke vpon me thy myseryes of my faderly loue & chas
tyte (and not of necessity) that thou might lerne pa
ciens at me and not grutche / ne bere heuely tempor
all myseryes. for from the houre of my byrthe vnt
to my deth vpo þ crosse / I neuer celled of suffraunce
of peynes / I suffred grete penury and defaute of te
porall thynges / I harde grete grutchynge and cō
playtes made of me / suffered benyghtly cōfusions
& reпреues I receyued for my benefaytes vnkynde
nes agayne / & for my myracles shewed I receyued
blasphemes / for my doctrine I had reпреues / good
lord saythe the deuoute soule to god. for as moche
as thou wast founde so pacient in all thy lyfe ful

CThe thynde

spynge in the vertu with other p̄ cōmāfement of
thy fader / it is worthy that I vnworthy wretch be
re me patiently after thy wyll in all thynges I shal
bere the burden of this corruptible lyfe as longe as
thou wylt for the helth of my soule / for though this
present lyfe be tedious / yet it is made merytorious
and easie by thy grace / and the more tollerable and
deere by thy blessyd example of holy luyng / and
of thy holy saites. Also this p̄sent lyfe is more light
some and cōfortable thā it was to the faders of the
olde lawe to whom the gate of heuen was shytted so
that none myght entre were they neuer so ryghte
wyse / vnto the sufferance of thy holy passyon and
deth wherby thou madest man fre fro euerlastinge
deth & gaue them that they serued truly here i this
mortal lyfe fre intre in to the kyngdome of heuen.
O good lord what thanks and grace am I bound
de to gyue the whiche hast shewed vnto me and vnto
to all feythfull people the very good and right wyse
way to thy euerlastyng kyngedome of heuen. For
thy holy lyfe that thou lad is a wey to vs to folowe
And by holy patience we walke to the that arte our
crown. For if thou haddest not gone afore vs & had
shewed vnto vs the wayes of patience and vertue
who sholde haue folowed the? Alasse howe many
sholde haue stande a backe farre fro suche vertues /
if they had not sene & beholde thy vertuous exam
ples / we be yet so we not withstandinge that we be
re thy gretetechynges & marvels. And what shold
we do if suche lyght of example were not.

Warre.

The .xxi. chaptre of suffraunce of iniuries & who
Odd almyghty sayth (is pved very patient
to his seruaunt tedpous & wery of tēptacyō/
What spekest thou sone. Cesse of thy complaynt con
sider myne (With other sayntes) greuous passyon/
Thou hast not yet resisted in suffraunce of thy trou
bles to the effusyō of thy blode as we dyd thou hast
litell suffered in cōparison of them þ suffered so ma
ny thynges for me some in warre strōge tēptaciōs
some in greuous tribulations With other thynges
wherby they haue be pved & examyned/ thou must
therfore remembre the grete thynges þ other haue
suffered before that thou mayst bere thy lytel grefes
more esely & yf thy troubles & other greues seme to
þ right grete beware þ thy ipacience marre it not &
Whether they be lytell or grete se thou bere all pacy
ently wout ony grutchynge for the more thou dispo
sest the to suffre/ the more wylsely thou doest & þ esely
lyer thou shalt suffre/ & the more meryte shalbe to þ
say not in thy excuse. I may not suffre this thige of
such a persone he hath done me grete harme and he
disclaūdeth me w such thiges as I neuer thought
But I may well suffre other persons & other thyng
ges as I ought to do suche thoughtes & obstacles
þ cōsidereth not the due of pacience ne the reward
therof but more the persons & offences done to hym
He is not very paciēt that wyl not hyngre suffre but
as farre as it is saien to hym and of suche as he can
suffre. A very pacyent persone pōdereth not of who
or of what persone good nor euyl prelate or felow

CThe thynde

he be proued to suffre any hardenes or iniurye / but
whan someuer aduersyte or wronge falleth to hym
howe someuer and of whom it cometh a true pacy-
ent persone taketh it patiently & with thanks as
of the hande of god & so doyng he wynneth to hym
greate merite / for nothyng be it neuer so lytell þat mā
suffreth for god / can not passe without greate meryt
be thou therefore redy to suffre patiently aduersities
& to fight ayenst thy impatient proude herte / if thou
wylt haue victory. Thou mayst not gete þat well of
paciencie without fyght / yf thou wylt not suffre ad-
uersities thou refusest to be crowned / wherfore yf þu
wylt be crowned þu must fyght and stryue with thy
selte strongly & suffre patiently suche euyls. For with-
out labour no man maye come to rest / ne withoute
ficht no man may haue victory / wherfore good lord
de I beseeke the to make possible by thy grace to me
& in me þat is sene impossible to me by nature thou
knowest þat I am euill to suffre & þat I am sone caste
down by litel aduersite arrayed agayn me I beseeke
þat good lord that all maner of trouble or aduersyte
þat thou shalt sende me / may be comendable & desyred
for thy holy name for to suffre aduersities for the is
very helthfull & meryte to my soule.

CThe. xxiij. chapter of the cōfession of mānes in fy-
mytees and of woꝛldly myseryes.

I knowlege myne iniquite agaynst me I am
ryght feble and bustedfaste / good lord thou
knowest þat thyng þat I am discharged & cast downe
by offe / is but of lytell nature or weyght I purpose

me strongly to stande in well doinge. But whan a
 litell tēptacion assaileth me I am greatly anguy-
 shed the thynge that I am moued & tēpted by gre-
 uously is but hyle. & whan I thynke my selfe a ly-
 tell sinner of lytel rest that I somtyme haue. I fynde
 me soone after ouercome of a lytell blaste of tēptacy-
 on. Beholde therfore good lord my fraple knowen
 to the in all thynges that I am proued by haue mer-
 cy on me I beseeke the and delyuer me from fylth of
 synne & I be not fastened therein ne ouercome ther-
 by I haue grete remorse & often I am confounded
 before the & that I am so vnstedfaste and fraple to
 gage stande my passions. And though they drawe
 me not to the consent of synne yet they perforce &
 cōtynuall insynge is to me ryght greuous and he-
 uye and it is to me ryght tydeous to lyue i batayll &
 stryfe. Therby I knowe the better myne infyrmy-
 te. For wycked & abhominable fantasyes to ryse in
 me to my trouble soner than they goo or passe from
 me wherfore I beseeke the god almyghty & louer of
 feythfull soules to beholde wth thy gracious conside-
 racyon & labour & afflucciō of me thy seruāt & asyst
 me wth thy mercifull helpe in all nedes & strength
 me wth heuently strengthe & the tēptar of mā or my
 wretched fleshe not yet fully subdued to my spirite
 haue not dominacion byō my spirite apēst wthom I
 must fyght cōtynually whyles & I lyue i this mys-
 serable lyfe. Alas what maner a lyfe is this where
 tribulaciōs & mieries haboundeth where all places
 be full of enemyes & iuages to curcome & catch mā

CThe thynde

For whan one tēptacion or trouble cesseth / another cometh. Also the fyrste consyete or trouble yet durynge / many other sodaynlye ryle. How may this lyfe be beloued that hath so many bytternes and is so full of myseryes / how may it be called a lyfe that gendreth so many detheſes & gostely infeccyons / and yet it is beloued and with greate gladnes delyted & ioyed in. The worlde is ofte reproued for þ it is dysceytfull and bayne. And yet it is not soone forsake whyle the cōcupysce of the fleshe reyneth / some thynges i the worlde induceth man to loue the worlde & some other to despyse it / the cōcupysce of mannes fleshe / þ desyre of mānes eye / & pryde of þ herte. But the peynes and the myseryes folowynge gendre hate and cōtempte of the worlde yet for all such myseryes the euyl delectacyon of mynde that is geuen to the worldly pleasure ouercometh the heuently desyre / & suche carnall delyte reputeth felycete to be vnder such sensuall pleasure. For such neyther sauuer ne taste the swetnes of god / ne þ inwarde ioy of vertue. They that despyse the worlde & study to lyue & serue god vnder holy discyplīne they taste þ sauour of heuely thynges promised to such gostly lyuers they also se verely þ errour & dysceyte of the worlde.

CThe. xxij. chapter how man sholder rest in god aboue all gyftes and goodes erthely.

O Thou my soule rest thou aboue all thynges in our lord god for he is the eternall rest of sayntes. Gyue me swete Jesu moost louable of all other grace for to reste in the aboue all other creatures &

boue all helth and beawte/aboue all glory/honour
 power & dygnyte/aboue all ryches cūnyng subtil
 te of craftis/aboue all gledeness/lof/fame/or laude
 aboue all swetnes/consolacion/hope/or pmyse/a
 boue all meryte/desyre/or gyftes þ thou mayst gy
 ue to me body or soule/aboue all lof or subylacion
 that mannes mynde may fele and compryse. And a
 boue all heuely spyrtes with all other thynges by
 syble & vnsyble that is not thy selfe for thou good loz
 de amōge all thiges art best/hyest/moost mighty &
 moost susteyner/thou art moost swete/saprest moost
 louable moost noble & glorio^s aboue all in whom all
 other goodes be pelytely/haue be & shalbe. And ther
 fore what euer it be þ thou gyuest me (thy selfe ex
 cepte) it is insufficient. for my hert may not verely
 rest ne holp be content /but in the that surmountest
 euery creature or thyng. O my most amiable spou
 se cryste iesu moost pure louer/& lorde of euery crea
 ture/grant me I pray the wynges of very lyberte
 that I may fle & rest in the my feruent loue & desyre
 O when shal it be gyuen to me fully to vnderstāde
 & se howe swete and good my lorde God is: when
 shal I fully gader me in the/so that for thy loue I
 shal not fele my selfe/but the alonly that exceedeth all
 knowlege & mesure. Nowe I ofte sorowe & moorne
 & bere me in felyppte/lamentable myserye þ I am
 in with grete heuyness. for many euyls assayle me
 in this vale of mysery they sore trouble me and also
 ofte blynde me/dystrope th and letteth me/that I
 may not haue fre accesse to þ/ne haue thy swete en

The thyrde

brasyng that the blyssyd spyrytes haue contynual
 ly with all iocundite & ioy. I pray þ that my syghes
 & inly desyres with my manyfolde desolacyōs may
 moue thy goodnes to encline to my desyres. O iesu
 the lyght & clerte of euerlastyng glorie the solace &
 conforte of wayfaryng soules, my soule speketh to
 the with styl desyre and my mouth without boyce
 How longe tarpest my lord good to come. I beseeke
 hym to come to me his poore seruaunt to my cōsolaci
 on & gladnes. Sende he his hande & power to deliue
 uer me frome all anguysshe. Come good lord for w
 out the I can haue no gladde day or hour thou arte
 my ioye & without the my mynde & boorde is voyde
 I am a wretche and as a prysoner fetted withoute
 all confort agreued tell tyme that I may be refreshyd
 with thy presens & so restored to lyberte. shewe me
 therfore I beseeke þ thy fauour & gracious presens
 Let other seke for þ what so euer they myll nothyng
 pleaseth me ne shall do but thou my lord god that
 art my hope & eternall helth I shal not cesse to pray
 & call to þ tyll thou returne to me by thy grace & spe
 ke to me inwardly sayenge. lo I am here come to þ
 for thou called me thy terys & the desyre of thy soul
 thy hūyliaciō & stricion of hert hath made me encl
 ne & brought me to the. And I agayne to my lord
 good lord I called the & haue desyred to ioye in the
 all oher thynges lest & forsake for the. Thou lord
 dyd fyrst exerce me to seke the / blyssyd be thou that
 hast wrought such goodnes w thy seruāt after thy
 grete mercy what sholde thy seruāt more do or say

before the good lord / but to humble hym to thy ma
geste alway mynde full of his propre frailte & woe
kednes. None is lyke to the good lord in all þe mar
uelous creatures i heuē & erth / all thy woorkes that
thou hast wrought be very good & thy domes right
wysse & true / & by thy pwydes all thynges be gouer
ned. Laude & glory be to the that arte the wysdome
of thy father celestyall. My soule / my mouth / w all
partyes may loue the and prayse the wth all other
creaturis wout ende. Amen. ¶ The. xxiii. chapter
a remembraunce of þe benefaytes of god.

O God lord open my herte in thy lawe / and in
thy pceptes make me to walke. Make me al
way to vnderstande thy wyll and pleasure & dyle
gently to cōsider w reuerēce thy benefaytes both in
generall & in specyall þe I may dewly thanke the I
knowe and confesse for trothe that I may not ggeue
to the due thākes for the lest benefyte that thou gye
uest and am vnworthy therof whā I cōsider thy
excellence and noblenesse my lyppe fayleth in me
for the grete magnytude therof. All thynges þe we
haue in body or soule wthin or without naturally
or supernaturally we haue of thy gyfte & all they com
mende the of whom all goodnes cometh / & though
some perceyue of thy larges mo graces or benefaytes
and some fewer / yet all that we haue cometh of the
& the lest gyfte may not be had without þe / he that
receyuech more bocheously of thy graces may not
ioy therein as he had them of his owne merytes nor
he may not very wothely exalte hym selfe aboute or

CThe thynde

ther ne bylypnde his inferyoute or the poore / for
he that ascrybeth not to hymselfe ne to his merytes
but onely to the goodnes of god is more meke and
in guyng thakes vnto god more deuoute / and he
that for all suche prerogatyues repreteth hymselfe
moost wyle and unworthy of other / he is more apte
to perceyue of the hande of almyghty god more large
gyftes / and he þ perceyueþ fewer gyftes of god
ought noetherfoze to be thryue ne wrothe / ne sturp
apett his ryght / but he ought rather thake þ good
nes of god that so frely & so abundantly gyueth to his
creatures wout any psonall recepciõ all thiges come
of þ / & therfoze thou art to be magnifyed & praysed
in all thynges / þ knowest good lord what thyng
is expedyt to be gyuen vnto every man / and why
this pson receyueþ of thy larges more / & another
lesse / it perceyueþ not vnto vs but to the to discerne
the whiche alonly knowest every mannes merites
I repute it for a grette benefyte gyuen to me of thy
goodnes þ I haue not grette gyftes wherby I shold
haue any bayne laude or praysynge outwardly of
of people / so yf man cõsyder well his bylete pouerte
& grette ingydece / he wolde not be heuy & troubled
in hymselfe but he wolde rather take therof grette
consolacion & gladnes of soule / for thou good lord
chose and do continually chose poore and humble
& such as the worlde dispiseth to thy seruyce & famy
lyartye / as is shewed manifestly by þ apostles syn
gularly chosen of þ whom thou made pynces of all
þ worlde / that not withstanding they suerfacyd &

byynge was without represe amōge men of hūble
 & simple woute decepte & malice that they suffered
 gladly for thy name repreneynges & scornynge and
 greuous peynes wth deeth at y^e last y^e which all be hor-
 ryble & dyspytfull to worldly folke / wherfore there
 ought nothyng to glad thy louer & knower of thy
 bysyttes as thy wyll to be fulfilled i hym & the pleas-
 sure of thy eternall dyspascion / wherof he oughte
 to be so well & tete & pleased as at y^e ordenaunce of god
 it is to hym as lefe to be y^e leest & lowest as another
 desyret to be higest & moost repute & to be content &
 pleased wth the lowest place as another wth the higest &
 to be as gladly abiette / & dyspycable as other doth
 desyre to be hyer & aboue other in the worlde / for thy
 loue & wyll good lord ought to prell all other thyng-
 ges & more to please man thā all other bysyttes gy-
 uen or to be gyuen to man. ¶ The. xxb. chap-
 ter. howe. iiii. thynges byynge please to man.

Foure thynges sonethe that make a man to
 be in grete pease & lyberte of soule / fyrst is y^e
 a man shall study rather to do and folowe another
 mannes wyll than his owne / another is to chole to
 haue lesse of tēporall goodes or dyschayppes rather
 thā more / the thyrde is to chole euer y^e lower sere or
 place & to be vnder alway & not aboue / the iiii. is to
 desyre that the wyll of god be holy done in the / for he
 a pōne entreteth the endis of pease & rest. lord sayth
 y^e deuout soule / thy worde lord sayth is thyng & corre-
 ner of grete ptepon it is spech and moche in pōne
 siach & full in sence & dōne /

Che thynde

I sholde not be so sore troubled as I am for as ofte
as I am greued & displeasyd/ I fynde in me that I
goo so ofte frome this doctryne but thou good lord
þ all may/ & also loueth wole and profite of mannes
soule encrease thy grace in me þ I may accōplyshe
thy worde vnto my saluacyon. **C**he. xxvi. cha
pyter/ a prayer a gaynst euyl thoughtes.

Iorde god I beseeke the not to be lōge absent
fro me/ but gyue alwey hede to me & helpe
me/ bayne thoughtes haue ryfen agayne me with
many terrous that haue troubled me/ how shall I
passe unhurte/ and howe shall I breke them and es
cape but if thou helpe/ thou sayst to thy seruant I
shall go before the/ & I shall hūble them that Ioy &
truste in ethely glory I shall open to the the gates
of darkenes & I shall shew the my secretis do good
lord as thou pmysest dwell in me & chase fro me all
wicked & euyl thoughtes my hope & refuge siguler
is to the to the in euery tribulacyon & to call vpo the
w inwarde cōfidence to be helped pæpety abydynge
thy consolacyon. **C**he. xxvii. chapter a deuout
prayer for the illumynacyon of mānes mynde.

O thou good Iesu clarifye me with þ clere
of euerlastyng light & chase fro myn hert all
maner darkenes/ stablyshe the grate vagacyons of
my mynde that I suffer/ breke & destroy the vpoles
ceptacyons þ I am acōbred with syght strygly for
me & sore alway the euyl bestes that is to say my les
cher misdeeds & synes þ I am named & cōpied vpo þ
gouernour be Ihu by thy grace & myght so the

be may sounde to the in þe hall of my wille commaunde
 the wyndes & repelles of trouble & sepracio & the see
 full of monstres & pavelis to cease / & say to the north
 wynde that it blowe not / and than Maide a great
 tranquillite / sende out thy lyght of trithe that it may
 shyne throgh / for I am as shee eth bayne & bare
 vnto thou illumyne me / sende out thy grace from a
 boue / anoynt my herte wth thy grace celestyal / sende
 in to me the terys of deuotion to make moyste and
 thre my mye soule þat it may bayne for the good frui
 te & þe loute of god warkinge / & saye by my mynde
 the whiche is opprellyd wth þe burden of syn & suspede
 my desyre holy to heuely thynges so that þe swetnes
 of hellenly felicyte called / I may lothe to thynke of
 earthely thynges / & saye the me from þe vntedfast con
 solacio of all creaturys / for no creatur þe may fully
 satisfye myn appetyte / Joyne me good lord to the
 wth the bade of inseperable loue / for thou alone suffy
 syst to thy louer / and without the all other thynges
 be bayne and of no valure.

The xxiij. chapter / how a man shoulde eschewe
 to enquire busily of an other mannes dedys.

Some sayth god to his louer / be thou not cur
 ious to seek vnto thes of thyll questions of othe
 mannes conseruacion in wordes of dedes / to knowe thou
 me what pteyneth to þe this of þe / or what this man
 is or that or this what this man doth or sayth / and
 what þe thou shouldest not geue accout for other mannes
 dedys but for thyne owne / & be content with that þe
 knowe the iustly saye & do.

¶ The thyrde

man wth hys cōuersacyon / & I se every thyng under
þ^r softe I know every man what he thiketh / willeth
sayth or dothe / and to what ende he entendeth his
werke / thou sholde therfore cōmyt all th^{ys}ges to me
& to my iugement / & to kepe thy selfe in good pease
let hym that wandreth wander & dryue as he wyll
At the last shall fall vnto hym þ^r he hath deserued in
woorde or dede for he may not deceyue me. Desyre
thou not grete fame outwarde ne grete famyllyarite
te wth folke no pryuate loue of ony pson for these thyn
ges gedreth distraccyōs of mānes soule & grete er
rors & darkenes of mānes hert I wolde speke to þ^r
gladly my wordes of my counceils & secretes I wold
weue þ^r yf þ^r wolde dyligently obserue my cōmynge
openynge þ^r doore of thy herte to me / be þ^r prouydēt &
wakynge in prayers / humblynge the iⁿ all thynges
¶ The .xiiij. chapter / In what thynges standeth
very peace and profyte of man.

Sone I sayde ones to my dyscyples I leue
peace wth you and gyue you my pease I gyue
you my peace not as þ^r worlde doth þ^r nowhe gyueth
peace / now troubles & warre / & al folke desyre peace
but all dothe not seke the very thynges þ^r prayne to
peace. My peace is wth hūble persons & innocent thy
peace shall be in moche payres / yf þ^r wyte here me &
folowe my worde thou shalt haue moche peace iⁿ all
thy werkes take hede what thou dost say or intēdyg
alwey to please me only / & nothyng without me to
desyre or seke / also be thou not curio^s or busy to dys
cerne or iuge other mānes wordes or dedes ne mell

Parte:

cases of indeterminate periods of sleep.

CThe thynde

CThe. xix. chappter of þe pꝛeemynēce of a fre mynde
de and howe prayers pꝛecelleth lesson.

Dre this is the warke of a pꝛefyꝛte man ne
uer to lose his soule from the speculacyon oꝝ
of the syght of heuēly thynges & to go a monge ma
ny busynessys as wout all busynes not as an Idell
man but by a pꝛerogatyue of fre mynde not lyuyns
ge by iordynate affeccyō to ony creature I beseke þ
moost good & almyghty god pꝛeserue me frō þe busy
nes of this lyfe / þe I be not wꝛapte ouermochē by þe
manysfolde necessaries of my bodye that I be not
caught by lust of body / delyuer me I beseke the frō
all maner of ipedymētes & enemyes to my soule to
saue me þe I be not cast downe & broke by outragy
ous heuynes not by such banites as þe worlde busy
ly desyꝛeth / but by such myseryes as of þe comō mas
lediccion of mākynde both greue peynfully thy ser
uauntis þe they may not haue liberte of soule to be toy
ned to þe as they wolde / good lorde turne all carnall
ꝛsolaciō i me in to bytternes þe holde entyse & drawe
me by fals ꝑtens of goodnes frō þe cōtēplaciō & loue
of euerlastyngē thynges let me not be ouercome of
flesshely lust . Let me not be dyceyued by þe worlde
oꝝ by the shorte gloꝝy & pompe therof / noꝝ let me be
supplanted oꝝ be begyled by the caꝛtels & deceptis
of the deuyl / gyue me I beseke the strength to resyst
all euyl / payꝛs to suffre aduersytes & stablenes of
pseueraūce graūte me for all worldly consolacyons
the swete gracyous vncyon of the holy goost & for
all carnall loue / yet in to my soule the loue of thyng

holy name. Meete & drynke and clothe & other necessaries to the body / be peynfull & onerous to a seruēt
 spyrte graūt me good lord to vse suche bodely cō-
 fortes tēperatly / so þ I be not wrapped in outragys
 ous desyre of suche thynges / to forsake all suche bodely
 necessytes I may not lesfully / for nature muste
 be sustayned but to seke suche thynges in supfluyte
 or suche thȳges as be more delectable thā pŷtable
 þ holy laue forbedeth it / for elles the fleshe of man
 holde rebell ayenst the soule / amonge all such thyn-
 ges good lord I beseeke the that thy hande of grace
 may teche and gouerne me euer / that I admitte no
 suche thynges in superfluyte.

Che. xxxi. chaptyer the loue of pryuate thynges
 & of mannes selfe letteth þ perspyte goodnes of man-
 nys soule.

SOne if thou wylt possesse god almyghtye to
 dwell in thy soule / þ must eschewe & forsake
 all thy wyl for hym / so þ onely thou gyue thy wyl
 holy vnto his wyl / for the propre loue of thy selfe is
 more dyslauaūtage to the than any erthly thyng af-
 ter thyne affectiō & loue þ entlynest to euery thyng
 more or lesse if thy loue be pure symple and well or-
 dered thou shalt not be ouercomen by inordynate de-
 syre of suche erthly thynges. Couet not suche thyn-
 ges as it is vylefull the to haue. Nor yet haue thou
 not in dede nor in desyre that thyng that shall lette
 the or thy inwardly lȳberte of thy soule I haue mar-
 ueyle sayth god to his louer that man gyueth not
 hymselfe to me with all his herte to gether / with all

The thynde.

other thynges that he hath or desyret to haue why
art thou fatygate with superfluous busynes or des
sper why is man wasted by vayne heuynes / Lette
hym stande to my pleasure & wyll / and than he shall
fele no heuynes ne harme / yf thou seke this thyng
or that / or to be here or there for thy profyte or com
modyte thou shalt neuer be quyte ne fre from busy
nes of mynde / For in euery thyng besyde me is so
me defeaute of goodnes / and no place is boyde of all
abuersyte / Wherfore seth transpoynt and worldlye
thynges / rychesles or worshyppes multiplied in de
de or in desyre / dothe not helpe manes soule but ras
ther the contempte and hate of such thynges profy
teth in the acceptacion ayenst god / for all suche shall
passe with the worlde. The place that a man desys
reth shall lytell helpe hym / yf þe spyryte of charyte &
grace be not with hym / & suche peace as man seketh
without forthe shall not longe stande yf it lacke the
very foundament of stabylnes that is to say if man
stande not in good almyghty which is grounde of all
stablenes / he may wel chaunge his place but he shal
not be auantaged i soule for whyther so euer a man
fleith he shall fynde suche occasyon as he slepeth.

The. xxix. chapter / an oryson for the pourgynge
of mannes soule and for grace.

Conferme me good lord by thy grace & ma
ke me sad in bertue inwardly in soule / make
my herte boyde of all vnpytable busynes / & not to
be drawe or led by þe vnstable desyre of ony thyng
what euer it be vyle or pryncyall but to zeepus at thynges

parte?

together w my selfe as trāsytoꝝ / nothyng vnder
the sone is table & pmanēt but all is vnyte & afflycs
cyon to mannes soule / howe wyse is he that so vnder
standeth and perceyueth / graunt me good lorde
heuenly wysedome ꝑ ꝑ I may lerne to seke & to fynde
the aboue all other thyng to cōceyue and loue the a
boue all thynges / & to vnderstāde all other thynges
as they be after the order of thy wysdome gyue me
grace to bere prudently the psperte & pleasure of ꝑ
woylde & paciētly to suffer aduersyte / for it is grete
wysdom not to be moued wth any blast or wynde
ne to entende to any flaterynge tale. ¶ The xxxiij.
chapt how a man shold behaue hy a peny detracciō.

S One sayth our lord to his loller / thou shalt not be heup yf a man say yll or haue an yll opinion of the that thou wolde not gladly here / for thou ought to iuge thy selfe to be worse & more full of cōdicyon than other people be / yf thou gadest thy selfe so swardly thou shalt not grefly pōder slepyng wordes / it is not a lytell argument prouides or wisdom a man to kepe scylce i tyme of pl sayd or don to hym & to quert hymselfe wardly to god & not to be inquiete of mannes iugemet / let not thy peace be in mānes worde whether they say wel of y or yll thou art one & not chaunged by theyr wordes / where is true peate & true glorie but in god / he that delygeth neyther to please men nor drede them not to dysplease them / he shall fynally haue grete peace / for of iordynat loue & baptye drede cometh all inqetnes of herte and dysstraccon of soules.

1. **Introduction**
 2. **Methodology**
 3. **Results**
 4. **Discussion**
 5. **Conclusion**
 6. **References**
 7. **Appendix**
 8. **Index**
 9. **Glossary**
 10. **Notes**
 11. **Tables**
 12. **Figures**
 13. **Equations**
 14. **Formulas**
 15. **Diagrams**
 16. **Charts**
 17. **Maps**
 18. **Tables**
 19. **Figures**
 20. **Equations**
 21. **Formulas**
 22. **Diagrams**
 23. **Charts**
 24. **Maps**
 25. **Tables**
 26. **Figures**
 27. **Equations**
 28. **Formulas**
 29. **Diagrams**
 30. **Charts**
 31. **Maps**
 32. **Tables**
 33. **Figures**
 34. **Equations**
 35. **Formulas**
 36. **Diagrams**
 37. **Charts**
 38. **Maps**
 39. **Tables**
 40. **Figures**
 41. **Equations**
 42. **Formulas**
 43. **Diagrams**
 44. **Charts**
 45. **Maps**
 46. **Tables**
 47. **Figures**
 48. **Equations**
 49. **Formulas**
 50. **Diagrams**
 51. **Charts**
 52. **Maps**
 53. **Tables**
 54. **Figures**
 55. **Equations**
 56. **Formulas**
 57. **Diagrams**
 58. **Charts**
 59. **Maps**
 60. **Tables**
 61. **Figures**
 62. **Equations**
 63. **Formulas**
 64. **Diagrams**
 65. **Charts**
 66. **Maps**
 67. **Tables**
 68. **Figures**
 69. **Equations**
 70. **Formulas**
 71. **Diagrams**
 72. **Charts**
 73. **Maps**
 74. **Tables**
 75. **Figures**
 76. **Equations**
 77. **Formulas**
 78. **Diagrams**
 79. **Charts**
 80. **Maps**
 81. **Tables**
 82. **Figures**
 83. **Equations**
 84. **Formulas**
 85. **Diagrams**
 86. **Charts**
 87. **Maps**
 88. **Tables**
 89. **Figures**
 90. **Equations**
 91. **Formulas**
 92. **Diagrams**
 93. **Charts**
 94. **Maps**
 95. **Tables**
 96. **Figures**
 97. **Equations**
 98. **Formulas**
 99. **Diagrams**
 100. **Charts**
 101. **Maps**
 102. **Tables**
 103. **Figures**
 104. **Equations**
 105. **Formulas**
 106. **Diagrams**
 107. **Charts**
 108. **Maps**
 109. **Tables**
 110. **Figures**
 111. **Equations**
 112. **Formulas**
 113. **Diagrams**
 114. **Charts**
 115. **Maps**
 116. **Tables**
 117. **Figures**
 118. **Equations**
 119. **Formulas**
 120. **Diagrams**
 121. **Charts**
 122. **Maps**
 123. **Tables**
 124. **Figures**
 125. **Equations**
 126. **Formulas**
 127. **Diagrams**
 128. **Charts**
 129. **Maps**
 130. **Tables**
 131. **Figures**
 132. **Equations**
 133. **Formulas**
 134. **Diagrams**
 135. **Charts**
 136. **Maps**
 137. **Tables**
 138. **Figures**
 139. **Equations**
 140. **Formulas**
 141. **Diagrams**
 142. **Charts**
 143. **Maps**
 144. **Tables**
 145. **Figures**
 146. **Equations**
 147. **Formulas**
 148. **Diagrams**
 149. **Charts**
 150. **Maps**
 151. **Tables**
 152. **Figures**
 153. **Equations**
 154. **Formulas**
 155. **Diagrams**
 156. **Charts**
 157. **Maps**
 158. **Tables**
 159. **Figures**
 160. **Equations**
 161. **Formulas**
 162. **Diagrams**
 163. **Charts**
 164. **Maps**
 165. **Tables**
 166. **Figures**
 167. **Equations**
 168. **Formulas**
 169. **Diagrams**
 170. **Charts**
 171. **Maps**
 172. **Tables**
 173. **Figures**
 174. **Equations**
 175. **Formulas**
 176. **Diagrams**
 177. **Charts**
 178. **Maps**
 179. **Tables**
 180. **Figures**
 181. **Equations**
 182. **Formulas**
 183. **Diagrams**
 184. **Charts**
 185. **Maps**
 186. **Tables**
 187. **Figures**
 188. **Equations**
 189. **Formulas**
 190. **Diagrams**
 191. **Charts**
 192. **Maps**
 193. **Tables**
 194. **Figures**
 195. **Equations**
 196. **Formulas**
 197. **Diagrams**
 198. **Charts**
 199. **Maps**
 200. **Tables**
 201. **Figures**
 202. **Equations**
 203. **Formulas**
 204. **Diagrams**
 205. **Charts**
 206. **Maps**
 207. **Tables**
 208. **Figures**
 209. **Equations**
 210. **Formulas**
 211. **Diagrams**
 212. **Charts**
 213. **Maps**
 214. **Tables**
 215. **Figures**
 216. **Equations**
 217. **Formulas**
 218. **Diagrams**
 219. **Charts**
 220. **Maps**
 221. **Tables**
 222. **Figures**
 223. **Equations**
 224. **Formulas**
 225. **Diagrams**
 226. **Charts**
 227. **Maps**
 228. **Tables**
 229. **Figures**
 230. **Equations**
 231. **Formulas**
 232. **Diagrams**
 233. **Charts**
 234. **Maps**
 235. **Tables**
 236. **Figures**
 237. **Equations**
 238. **Formulas**
 239. **Diagrams**
 240. **Charts**
 241. **Maps**
 242. **Tables**
 243. **Figures**
 244. **Equations**
 245. **Formulas**
 246. **Diagrams**
 247. **Charts**
 248. **Maps**
 249. **Tables**
 250. **Figures**
 251. **Equations**
 252. **Formulas**
 253. **Diagrams**
 254. **Charts**

¶ The thynde

¶ The. xxxiii. chapyter god almyghty is to be inwardly called and blessyd in tyme of trybulacyon.

A thy holy name good lord be alway blessyd that hast wyllid this trouble or tēptacyō to fall vpon me / I may not fle ne eschewe it / but I haue nedeto fle to thy goodnes for helpe and secoure y thou maye turne it to my well / good lord I am nowe in trouble and it acordeth not to well to my hert / for I am greatly vexed of this present passion what shall I say that am tached thus with tribulacyons / saue me good lord in this houre I come to the in this houre of trouble that my goodnes may be knowen whan I shall be delyuered by the of my grete humylyacion & trouble that I am in / please it thy goodnes lord god to delyuer me therof / for I knowe not what may do to my dyscharge & well & whyther I may go without the / graūt me pacyēs good lord / also nowe helpe me good lord & I shall not drede what euer fall to me / what shall I say i all my aduersytes / but y thy wyll be done in me / I haue well deserued to be troubled & vexed wherfore I must suffer / & wolde god I myght so do w pacyēce tyll y tempest be past / & better fortune folowe / god almyghty god may take fro me this tēptacyon / if it be thy pleasure / that I be not ouercome there of as thou hast ofte done / for the more harde it semeth to me to suffer suche temptacyon the more nere is thy ryght hāde to chaunge it. **¶** The. xxxv. chapter how man sholde aske the helpe of god trustynge in hym to recouer grace lost by deuout prayer.

S One sayth our Lorde to his louer I am thy
 lorde god/that do conforthe my seruautys in
 the daye of trouble/ come therfore to me when it is
 not well with the / it doth lette þ to haue cōsolacyon
 from aboue/ that thou shouldest to prayer fro a
 remedye / for before thou prayest to me deuoutly for
 helpe and consolacyon / thou sekest many inwarde
 consolacyon for thy refresshyng whiche all away
 leth the lytell vnto thou conceyue inwardly that I
 alonly delyuer and helpe in nede them that truste in
 me / & without me there is no baylable or ppytable
 cōficeyll ne remessye durable & abydyng / but resus
 me thy spyrit & be recōforted i the lyght of my mers
 eyes / for I am nere & redy to repayre all thynges þ
 be ruynous / but onely to the state that they were of
 before / but also to theyr perfeccib / noth þge is to me
 harde or impossyble / I am not lyke to þ that sayest
 more than thou doest i dede / for my worde & dede is
 all one / where is thy sayth / stāde firmly & pseuerāt
 ly i thy sayth & my seruyce / be strōgely abydyng i
 me / & thou shalt haue cōfort i tyme cōuenyēt / abyde
 me & I shall come soone & hele the / it is a lytell tēpta
 cyon that doth bere the / & a bayne drede that dothe
 fere the / why art thou busy about thynges or chaū
 ces not yet beyng but for to come the which encrea
 syth thy heupnes / it is suffycient to the day his wic
 kednes / it is but vanyte or Jolenes to be troubled
 or to be glad at þ auētūre of thynges to come which
 parauētūre shall neuer fall / but mānes cōdycepon is
 to be discepued by such Imagynaciōs / & it is a toke

The thynde

of an vnstable soule / that is so soone led fro god by
 suggestiō of the enemy for he pōderith not whether
 he deceyue by true suggestyons or fals / whether he
 throwe downe by the blynde loue of thynges p̄sent or
 by drede of thynges for to come / be thou not aserde
 ne troubled in soule / truste in my mercy whan thou
 trowest to be farre frome / I am ofte more nere the
 whā thou wenest to be holly lost / thā thou moost de
 seruest rewarde / all this is not lost whan thou felest
 cōtrarioulnes i thy mynde / thou sholde not iuge af
 ter thy sensuall selynge ne take euery veracyon hoz
 pinge neuer to escape it / repute þ not al forlake whā
 I sende þ ony trybulaciō / for by such tribulacyō it is
 come to þ kyngdome of heuē / it is more expedyēt to
 the / & to my other seruaūtes for to be p̄ued i aduer
 sities than to haue eche thyng after theyr wyll I
 know þ hyd thoughtes of mā / it is expedyēt to thy
 helth & saluacyō to be lefte some tyme to thy selfe w
 out gostly sauer / that thou be not inflate by pryde &
 lyft vp aboue thy selfe thikynge þ to be better thā þ
 art in dede / I may take away whā my lystethat I
 gyue to ony man / & restore it to them whan I wyll
 whā I gyue ony gyft or grate to ony p̄sō it is myne
 that I gyue / and whā I withdraue it I take bus
 myn owne / for all goodes & euery p̄fyt gyft is myne
 yf I sende þ ony trouble bodely or gostlye dysceyue
 not therof ne let not thyn hert fall therby in to grete
 heynnes / for I may sone lyfte the vp agayn & chaū
 ge thy heynnes i to ioy / neuertheles I am right wy
 se & moche to be recomēded & loued whan I sende þ

suche aduersyte or scourges / yf þy wylt vnderstande
thou oughtest neuer to be heuy for þy aduersites þy I
sende the / but rather to thake me / & to repute it a syn-
guler ioy þy I spare þy not in such peynfull affeccions
that I sende the / for I sayde to my dyscyples / I los-
ue you as my father dyd me / though I sende you into
the world not to haue ioyes of þy world but grete
batayles not to haue worldly honours but despitis
not to be Idle but to labour / not to haue rest but to
gader moche frute of saued people in to the barne of
chyrch of god lyke as I haue sent to also haue mnde
some also of these wordis. ¶ The. xxxvij. chapr how
all creatures sholde be set a syde þy we may fynd god

Iorde god sayth a deuoute soule to our lordes
I haue nede to haue moze grace thā I haue
yet if I sholde come thyder where no man nor crea-
ture shall let me / for as longe as ony creature retye-
neth me by lokynge of thy loue I may not fle to the
frely / he desyred to fle frely that sayd these wordes
who shall gyue me wiges lyke a doue þy I may fle &
rest where pite rest is what thyng is more quyte
& restfull thā is a symple iye / & who slepeth more free-
lye in to the knowlege and loue of god / than he þy de-
syreth nothyng here in erthe / he therfore that wyl
stāde in eleuacyon of mynde / & so beholde the good
lorde maker of all thyng he muste ouer passe euery
creature & forsake hym selfe wother cōsideryng his
lorde to haue nothyng lyke hym / but þy he seell all
creatures in thy loue / and but if a man be fre & lo-
sed from inordinate loue of all creatures he may not

Chethyde

scely lyft hym vp by cōtēplaciō & loue of heuēly thys
ges/therfore fewe folke be soude cōtemplatyue/ for
fewe be founde that fully sequesterate them selfe fro
erthly thynges y be but trāsytoz/ to contēplaciō is
grete grace requyred/ for by grace a man must i the
dede of cōtēplacion be lyft aboue hym selfe/ & but yf
he be lyfte vp in spyryte aboue all creatures erthely
& be holy bnyte to god almyghty/ What so euer he
can or hath of vrtue is but of lytle pryce afoze god/ he
shall longe be lytle in vertue/ & lye lōge in erthe that
reputeth or prayseth ony thyng but onlye eternall
goodes which he had of god almyghty/ and What
so euer thyng is not god almyghty or to hym refer
red is nought/ & to be accōuted for nought/ grete dis
ferens is betwene the wysdom of a deuout and illu
mynded pson of god/ & the cūnyng of a lettered clere
ke or a student/ for that doctryne is more worth &
better y cometh by the influence of god than it that
cometh by the labour of manny's wytt/ may desyre
to come to cōtēplaciō but fewe study for such thys
as be reqired therto in exercyse/ & a grete ipedyment
therto is that we stande i sygnes & in scelyble thiges
& labour not to mortyfyte vs fro them/ ne to dyspyse
theym parfytely before as we sholde do/ howe is it
and with what spyryt be we led/ I wot not that be
reputed spūall psons/ & yet we labour more about
vyle & trāsytoz thynges/ thā about spūall/ about
y which we scarcely at ony tyme we labour or thynke
inwardly w suspensyng of oure our warde sensys
so that we wey not our warkes straitly or euently

as we ought to do / for wherupon our affectyon be-
 steth we do not attende / ne we lament not our vyle
 and vnclene dedes / & therupon foloweth that whā
 our inwarde affectyon is corrupte that the dede fol-
 lowynge & pcedynge therof is necessarily corrupte
 for of a clene herte cometh good dedys & vertuous
 luynges / euery man seketh the dede of what & how
 moche he may do or doth / but howe virtuous a man
 is it / that is not so dilygentlye soughte / for a ryche
 man or a stronge man / for a good labourer / a good
 wyrtier / a good synger / a fayre man or woman / or
 for an able persone euery man dilygētly seketh / but
 howe meke in soule is suche a persone / howe pacēt
 howe deuout / or well dysposed inwardly is he no ques-
 tyon is made / nature sheweth the outward good-
 nes of man / but grace turneth it selfe to þ inwarde
 vertues of man / nature with gyftes natural is ofte
 dysceyued / but the soule trusteth in God that he be
 not dysceyued. ¶ The .xxxvij. chapter howe
 man sholde forsake hym selfe and all couetysse.

Some sayth our lord thou may not haue ppy-
 te liberte but yf thou vtterly forsake thy selfe
 all ppyetaries & louers of them selfe be fettered and
 not free / as couetous folke / curious & baynglorious
 þ seke alway ryches honours & delectable thynges
 & not suche as pteyne to Iesu cryste / suche folke ofte
 feyne & cōpōnde suche thynges as be not stable but
 faylynge for all thyng shall peryshe þ is not begon
 & caused of god / holde well this shorte worde / forsa-
 ke all thynges for god & thou shalt fynde all thynges

Chethynde

forlake couetyse & thou shalt fynde rest / begett this
thyng in thy mynde busily & thou shalt vnderstande
all thyng / lord that is nat one dayes warke nor a
lyght thyng to attayne / for all pfectio of relygion
is cōpyled therin / sone thou shouldest nat soone be ad-
uerted ne cast downe by dyspayre whā thou herest
þ wayes of pyte folke / but rather to be prouoked to
hyer thynges / & at the leest to enforce the by deuote
desyre to theym ¶ I wolde thou come there to þ thou
loued not carnally thy selfe / but that thou woldest fol-
lowe my counsell in all thynges than thou shouldest be
as I sayd & all thy lyfe shouldest be led with ioy & peas
thou hast yet many thynges to be forsake & left the
whiche but yf thou holy leue & resygne to me / thou
shalt not attayne that thou desyrest / ¶ I conceiue the
to bye of my bright golde / þ is to say heuently wys-
dome þ whiche despyseth all erthly thynges þ thou
may be very rich / say thou a syde all erthely wys-
dom and all inordinate pleasure of thy lyfe / or any
other & thou shalt haue heuently wisdom therfore / þ
whiche wisdom though it be reputed lytell worth i
erth & of erthly folke / yet it is a precyous margarete
hydde fro many & greatly desyred of many.

Che. xxxviii. Chappter of the vnstableness of the
hert of man / & how man shouldest synally lyfte vp and
order his herte and mynde to god.

Some sayth our Lorde truste not to moche to
thyng owne wyte & affection þ whiche is now
here now there soone chaunged fro one thyng to an-
ther / for as longe as thou lyuest thou shalt be chaun-

geable & subiecte of mutabilitie ayeſt thy Wyll / now
 ſhalt thou be glad now heuy / now well plesed & cōs
 tent & ſoone dyſcōtēt now we deuout & ſoone vnderout
 now bliſy in mynde & werke & now ſouth full / now
 thou arte lyght & mery & ſoone after ſad & troubled
 but a wyſe man & well taught in ſoule ſtandeth ſtas
 ble in all ſuch mutacyōs / not attēdyng what he feſ
 lyth in hym ſelfe / or of what party ſ he wynde of thy
 ſtablenes bloweth / but rather that all the entēt of
 his ſoule & mynde may come & pſyte to the due and
 beſt ende / and in this wyſe may a man alway one
 abyde holy as longe as ſ he ſymple entent of his ſoule
 amōge all ſuche varyacyōs is not vndered but dy
 recte to me cōtynually / the more pure and clene the
 entēcyō of mānys ſoule is ſ the more ſtedfaſtly he goth
 amōge ſuch ſtormes & troubles / but in many thynges
 is the pure ipe of mannes ſoule made darke / a man
 lyghtly beholdeth a delectable obiecte ſ he is preſētēd
 to hym and anone the ſoule is infecte by vnlefull de
 ſyre / for ſeldome ſuche perſones be fre and vnfecte
 of the benym of theyr owne ſekyng / as we rede by
 example of the Jewes the whiche came in to beta
 nie to Martha & Mary / and not to Johā only / but
 for to ſe Lazar / wherfore the ipe of mānes intēcyō
 is to be clenſed ſo that it be right wys and aboue all
 varyant meanes directe to me.

The xxxix. chapyter how god almyghty fauours
 reth to his louet aboue all thynges.

Behold me my lord god & beholde all thynges
 what thyng may I more graciously & better

The thynde

to my beatytude desyre / o þe sauerer & swete woode
to my louers my lord god & all thynges / I say not
that he is the worlde ne the trasptory goodes of the
worlde whiche is not to be loued / but god i all thige
the which worde often repeted gyueth a grete glad
nes to the louer of god / Whā thou arte present good
lorde all thynges be plesant to man / and if thou abs
sent the from hym / thiges be teduous to hym / thou
good lorde alone makest a peasyble herte and also a
grete gladnesse & solēpne ioyfulnes i manyys soule
thou makest a man fele wele of all thynges & to loue
the in all thynges / & without thy goodnes nothyng
may longe please man / but yf ony thyng shall be
thankfull & well sauory to man / thy grace must be
present and wysdome if thou good lorde sauerer ples
santly to ony man / what thyng shall not be delecta
ble to hym & if thy goodnes sauerer not to mā what
may be ioyfull to hym / sothely nothige / but worlde
lye wyse men sauerer in thy wysdome good lorde
and they lyke wyse that sauerer fleschely desyres
for in suche wysdome and myghty mayes be many
banytes and spyrituell the foloweth. And they
that folowe the swete and blessed lorde by contēpt
of the worlde / and by mortyfyng of theyr body
bodely lustys be bounde to be very wyse for they be
trāsfourmed from banyte to trouthe / and from carn
nalityte to spyrityualte / to such persones doth almygh
ty god swetely sauerer / and what somener good
nesse or delectatiō they fynde i ony creature they re
ferre all to the laude & prayse of þe creature of all

Grete dyfferēce & dysymplytude is betwixt the sa-
 uour & swetnes of almyghty god the maker of all &
 the sauoure of þ̄ thyng that is made of hym as is
 also betwixt eternyte and tyme and betwixt lyght
 increate & light illumined of god / o thou light etnall
 scellynge & trāscendynge all lightes creat perse the
 inwarde partes of myn hert w̄ thy ioyfull shynnyng
 purysye glad / claryfy and quyen my spyryte with
 his powres to enclyne & be ioynded to þ̄ from vnpro-
 fytable excesses / o when shall that blessed houre co-
 me moost to be desyred when I shall be satiat & reple-
 nished with thy bleffull p̄sente / that thou may be to
 me i all pleasures possyble to be desyred / for as lōge
 as that gyfte is nat gyuen to me / my full Joye shal
 nat be it is myne olde man that is to say my bodye
 luyng in me by his benenouls cōcupiscēce not ful-
 ly crucifyed or mortifyed in me as yet my bodye con-
 ueyyth strōgly agaynst my soule it moueth inwards
 debatayles and suffereth nat þ̄ reygne of my soule
 to be i rest but thou good lordie þ̄ hast dñacyon vpon
 þ̄ see / & dost m̄p̄tygate his mōynges & flooynges
 arysē & helpe me quēche & destroy these outragious
 meuynges of my fleshe wherew̄ I am sore troubled
 destroy them i thy w̄lue & myght / shewe I beseeke þ̄
 thy power & declare þ̄ right hād v̄pō me for I haue
 no other hope but the that arte my lord & sauour.
 ¶ The .xl. chappre how no man may be sure from
 temptacyon whyles he lyueth here.

S One sayth our lordie God to his louer thou
 shalt neuer be s̄ker or surer in this lyfe but

CThe thynde

as longe as þu shalt lyue here/spiual armour shalbe
necessary to the þu art cōuersaunt amonge thy enes
myes on euery syde thou arte troubled & vexed/and
therfore if thou vse not on euery hande thy thynde of
pacyēce / thou shalt not be longe vnwounded / more
ouer if thou put not thy herte stable in me & to suffer
With good & deuout Wyll all maner of thynges for
the loue of me thou mayste not suffer this ardoure
noz come vnto the crowne & rewarde of blessyd sou-
les / thou must therfore passe manly ouer all suche
thynges & vse a myghty hande ayenst thynges cō-
trary to þu / for to a cōquerour is promysed & graūted
in rewarde aūgels fode / & to a slouthfull & an Idell
man is ordeyned grete misery / if thou seke here rest
how shalt thou come to euerlastyng rest & q̄etaciō in
heue / gyue þu not here in the worlde to grete rest but
rather to grete paciēce ayenst aduersytes cōtynual-
ly insurynge / seke not therfore true peace here i erth
but in heue where it is / not in man noz in other cre-
atures but i god alone / thou oughtest for the loue of
god suffer gladly all labours & sorowes tēptacyōs
& vexacyōs aduersites & necessytes infyrmytes & in-
iurye oblydges & rep̄ues / all tokens of mekenes & cō-
fusyōs / correcciōs & despytes / these thynges helpe
to purches trues these thiges proueth þu knyght of
criste & maketh hym worthy the celestyall crowne
I shall sayth our lord god yelde to my seruante þu
serueth me i such seruyce as is spoken euerlastyng
rewarde for a lytell & short labour / & glory infyni-
te for a lytell cōfusiō / trowest thou sayth our lord

Imitatio cristi.

M. i.

Parte.

to his seruaunt that þu shalt haue alway sperytual co-
solaciōs at thy wyll / my sayntes had not such 2sola-
cions etynuall / but many dyuers tēptaciōs & grete
psecuciōs / but wth pacyens they ouercame all suche
troubles / trustynge more in me thā in themselves in
such peynes / knowynge with þe apostle þe peyn-
es of this p^{re}sent lyfe be not worthy to deserue the
glo^{ry} of heuen / woldest thou haue þe anon that ma-
ny afore haue scarcely opteyned after many wepyng
te^{re}s & grete labour / abyde pacyently the gracious
comynge of our lorde / labour maily i his byneyarde
þe workes of right wysenes / put thy 2fort i god mis-
truste hym not / but stande strongly in fayth & go not
fro his seruyce þe hath called the to & expoude thy
body and soule stable & strongly for the loue of god /
and I shal be with þe in all thy troubles & shal fully
rewarde all that suffre o^r do for me. ¶ The .xli. cha-
pyter agaynst the bayne iugementes of men.

Son sayth our lorde to his loue cast thy hert
& loue vpon thy lorde god stedfastlye & drede
not what man iudgeth in the / Where thy concyence
yeldeth the deuoute & innocēt / it is good & blessyd to
suffer & to be heuy to an humble p^{er}son that trusteth
more in god than in hym selfe / many folke saye ma-
ny thynges / & therfore lytle feyth is to be gyue but
to satisfy all men it is ipossyble / and though saynt
Dowle þe apostell laboured to please all folke i god /
makynge hymselfe mete & apte to all mēys 2diciōs
for they^r saluaciō & lucre / yet he set lytle by mennes
iugemēt that is to say mēys dyscōmēdaciō o^r com

¶ The thynde

mēdacyon ayenst hym / he dyd labour dyllygētly for
other mennes edyfycacon & saluacyon / but he suffe-
red other men to iuge or despyse hym / he coulde not
let / and therfore he comypted hymselfe & all his la-
bours to god almyghty that knoweth all thyng &
what is best for man / & he defendyd hym selfe by pa-
cyence & humylyte agaynst all his aduersaryes & le-
syng makers / he answered sōtyme by worde and
wrytyng ayenst his detractours y he sholde not be
sclaūder to other / what art thou that dydest a mozt
tall man which is to day & the morowe apereth not
dyede god & thou shalt not dyede mannes terrours
whā may ony man worke in y by wordes or iniury-
es / he shall rather noy hymselfe than the / ne he shal
not eschewe the iugementes of god / who euer he be
haue thou god alway before the & stryue not agayn
such cōplaynyng wordes / & thoughe thou seme for
the tyme ouerthrowē and suffer zfusyon cōtrary to
thy desyrynges dysdāyn not therewith lest thou mys-
nysse the crowne of glory by ipaciēs / but rather be-
holde me that may delpue every man fro cōfusyon
& iniurye & rewarde every man after his meritis &
trauayles. ¶ The xliij. chapter if man wyll opteyne
freedom of hert he must holp forsake hym selfe.

Our lord god sayth to his seruaunt / sonne fors-
ake thy selfe / and thou shalt fōnde me stande
thou wout y eleccio of thy fre wyll / & without all pr-
pyete / & thou shalt alway wyn / for if thou leue thy
selfe bitterly / without psūpcio of the same more abū-
dānce of grace than thou had / shall be gyuen to the

Parte.

lorde sayth the dysciple to his lorde god / howe ofte
& in what thynges shall I forsake my selfe / I say to
the sone y thou shalt euery houre & in euery thyng
grete & small forsake & make thy selfe naked / ellys
Howe may thou be myne & I thyne / but if thou for
sake thy pper wyll in all thynges within & without
the soner thou so do the better it shall be with y / the
more fully thou forsakest thy selfe with all other thi
ges / the better thou shalt please me & the more thou
shalt wyn / some religious folke with other forsake
them selfe not fully / but with some excepeyon / such
trust not to god almyghty / & therfore they endeuer
them to prouyde for them selfe i some thynges some
other at the fyrst doth offer them selfe and all theyrs
to god / but at a tēptacyō soone after arysynge they
returue to theyr owne wyll y whiche they had for
sake / and therfore they profyte not in vertue / suche
psones shall not come to very elennes of hert ne to y
grace of my ioyfull famplyarpte / but if they make a
hole resygnaciō / & a dayly oblaciō of them selfe & all
theyrs fyrste / without whiche the vnyon y logeth
to my fruytion may not be had / I haue sayd ofte to
the forsake thy selfe and resyne the ppytely and thou
shalte enioy inwarde peace / gyue all for aske ne seke
nothyng agayne of them that thou hast forsake for
me / but stande holys & fermely in me not doutynge
ony thyng / & thou shalt haue me / thou shalt be fre i
soule / darkenes shall not possesse the ne ony spyrite
of derkenes shall haue power of y / endeuour the to
this / pray & study with al thy desyre that thou may

¶ The thyrd

be deliuered fro all maner of pperete & w nakydnes
of all ambicyō & possessyon folowe naked iesu cryste
thy sauour / & that thou dye to thy selfe & þ worlde
& lyue to me eternally / thā all bayne fantasies wic
ked troubles & supfluous busyness shall fayle. Also
thā shall all imoderate drede / & loue iordynate dye.

¶ The. xliij. Chappter howe man sholde gouerne
hym in outwarde thynges & renne to god for helpe
and socoure in perels and daungers.

S One sayth our lord to his louer thou ough
test w all dylygence gyue hede þ in euery oc
cupaciō & outwarde dede thou be fre winforth i thy
soule hauynge power of thy selfe / so þ all thynges be
vnder þ & thou not vnder them / þ thou be lord & les
der of thy werkes and not seruaūt / but as a true hes
brow or crysten mā goynge in to þ sorte & lyberte of
chylde of god þ whiche stāde vpo þ present thynges
of þ worlde & beholde þ eternall goodes of heuē / the
whiche also beholde þ traslytore thynges of þ worlde
w their lyfte eye / & heuēly thynges w theyr ryght eye
suche folke be not drawen by worldly goodes to in
ordynate loue of them / but rather they drawe such
tēporall goodys as god sendeth them & order thē to
good dedes lyke as god almyghty þ hys artyficer
hath ordeyned thē þ lefte nothyng vnordred in all
the worlde / also ys þ in euery auēture or chaūce stā
de not in the outwarde apparaūce þ is to say if thou
stāde not to þ iugemēt of thy bodyly eye or ere / but
anon as thou pcepuest suche thynges / if thou enter
w moyses in to þ table of thy soule by deuout prayer

to coucell our lord / thou shalt here somtyme p swete
 te answere of god almyghty / & thou shalt returne a
 gayne to thy selfe instructe of many thynges bothe p
 sent & for to come / moyses euer had a recours to the
 tabernacle of god for doubtis & qstions to be assoy
 led and he fled to the sublydye of prayer for parelles
 & the vnresonable byolēces and sautis of men to be
 fled / so thou sholdest fle in to the secret tabernacle of
 thy soule in such doutis or parels there callynge on
 the helpe of god by deuout prayer / we rede y Josue
 with the chyl dren of israell was deceyued of the Ca
 baonpris because they gaue lyght credens to theyr
 swete wordes & dyd not coucepll with our lord by
 oracle as they holde haue don before they had graū
 ted them ony thyng. ¶ The. xliiij. chaptyer / a mā
 holde not be importune in his wayes or nedys.

S One sayth our lord to his louer / cōmyt thy
 cause to me alwaye / & I shall well dyspose
 for the what tyme behouoble shall be / byde myne or
 dynaūce & thou shalt fynde pfyte therby / my lord
 god sayth he / I gladly cōmytte to thy goodnes my
 selfe & all my desyres & necessytes for my prouydēce
 may ytell auayle / I beseeke the y I cleue not moch
 to auēturs here after ensuyng / but y I may short
 ly i all such offer my selfe to thy pleasure / some sayth
 god / mā often prosecuteth the thyng y he despyeth
 & whan he cometh therto / he begynneth otherwyle
 to fele therin / for mānys affectyōs & desyres about
 one thyng be not durable & abydyng / but now by
 pon this thyng sette / and now bypon that / the very

CThe thynde

profite of man is to forsake hymselfe & to cōmpt hym
holy to god / for suche a man is very fre and syker /
But our enemy & cōtrary to all goodnes celseth not
of his tēptacions / but day & nyght he maketh gre-
uous sautes to vs / to cātche vs at vnwares by his
deceytfull snares / Wake therfore & pray dylygently
that þe enter not in to tēptacyō. **C**The. xlv. chapter.

man hath no goodnes of hym selfe / ne ony thyng þe
he may haue ony glory or pryde of but all of þe goods

Iorde what is man that thou (nes of god.
hast suche mynde of or the sone of man whō
doest bylyte with thy grace / What mercyte was or
is i man þe thou gyuest thy grace to / what may I cō-
playne of þe forsake me / or what may I ryght wys-
ly say agayne the / if thou graūt me not that I aske
of þe / seyth thou gyuest all goodnes of thy owne good-
nes & lyberalyte & without the deseruyng of man
Surely this may I thynke & say of my selfe / that I
am nothyng of valoure that I haue no goodnesse
of my selfe / but that I am in sufferyēt and frayle in
all thynges & go to nought euer / and but I be hol-
pen of the good lord and informed within in soule
by the I shall be made all dysolute / thou good lord
abydest alwey one beyng / and euery where good
right wysse & holy / Werkynge all thynges wele ryght
wysly & holply / & dysposynge all thy werkis i wys-
dō but I wretche that am alway more prone & redy
to fayle than to profyte in vertue and goodnesse / am
not abydynge euer in one state / for seuen tymes in
the day the right wys man is troubled of synne / Ne

Parte.

the lesse it shall be sone well wth me agayne yf it pleas
se thy goodnes to helpe me / for thou alone good lord
be mayste without man helpe in all nedys / & make
me so ferme & stable / y^f I shal not be chaūged hyder
& thyder / or fro this thyng to that / but y^f my herte
maybe turned & rest in the alonly / & if I wolde cast
away all mannes cōsolacyon eyther for deuotiō for
to be had or ellys to seke thy socoure & goodnes / for
such nedes as fall to me that I am cōpelled by to se
ke the / for no man may helpe or comfort me as thou
mayst / than I myght well truste to thy grace & to
ioye of the gyfte of thy newe cōsolacyō / I thāke y^e
good lord the actour and grounde of all goodnes /
as ofte as ony good chaunce happeth towarde me /
I am but vanyte and nothyng in thy syght an vn
stable man & lyke / wherof may I than be proude or
sholde repute me ony thyng profitable / wheder not
of nought the which is mooste vanyte / truly vayne
glory is an infectyue pestylence & moost vanyte / for
it draweth a man fro very glory & remeueth grace
spyrityuall / whyles a man hath acōplacens in hym
selfe / he displeaseth god / and whā he desyrez mans
nys laude & vayne praysynge / he forgoth very tru
es very glory & holy ioye to man is to ioy i god & not
in hymselfe / to ioye in the name of god almyghty &
not in his pper vertu or strength / nor to haue delect
acyon in ony creature but for god / thy holye name
good lord be prayled & blessid & not myne thy werke
be magnifyed & not myne / no laude ne praysynge
be gyuen to me by mannes mouthe for ony thyng

¶ The thynde

that I do but all be vnto thy pleasure thou art my
glozy & the inwarde ioy of my herte / I shall by thy
grace euer Ioye in the & in nothyng perternyng
to me but in my infyrmytes / let Jewes With other
bayne louers of the worlde seke glozy of theym selfe
& in other I shall only seke the glozy and praylynge
of god / for all mānes glozy & praylynge w worshyp
tēporall & also worldly hight & pmocon cōpared to
thy eternall glozy good lord is but vanyte & folye /
o thou blessyd trynity my god / my mercy and very
truth to þ alone be laude / vertue / honoure / & glozy
for euer. Amen.

¶ The. xlii. chapter how
all tempozall honour is to be dyspyled.

S One sayth our lord to his louer be thou not
confoūdid ne heuy whan thou seest other ho
noured and auanced / and thy selfe despyled and hus
mpled / rayse vp thyn herte to me into heuen & thou
shalt not be heuy though thou be despyled of man
here in erthe / Lord sayth the dyscypple we pe here i
darke blyndenes lackynge the very lyght / and ther
fore we be soone dysceyued by vanytes as farre as
I can vnderstāde I neuer yet suffered ony iniury of
ony creature / wherfore I can not ryght wysely cō
playne agayne the / but for as moch as I haue ofte
syfied agayne þ / therfore euery creature is woorthy
ly armed ayēst me i punysshemēt of my synes wher
fore cōfusyō & shame to me is dewe with cōtēpte to
the good lord be laude honoure & glozy / and but yf
I prepare my wyll to be dyspyled and forsake glad
ly of euery man and bitterly to be reputed nolyghte

Parte.

I can not be stablyshed ne pacyfyed wⁱⁿforth / nor
sp^ually to be illumyned / ne may not be fully knytte
& ioyned to thy goodnes. ¶ The. xlvij. chap^t / howe
no man ought to put his peas synally in man.

Sone if thou put thy peas w^{ith} ony p^{er}son for
thy selynge & for þ^e they accorde w^{ith} þ^e thou
shalt be vnstedfast & vnpeased / but if thou haue thy
recours to god þ^e is p^{er}manent & euerlastyng truthe
thy frende goyng a way o^r decessyng fro the shall
not make the ino^rdynatly heuy / thou oughtest to los
ue all thy frendes in me / and for me to loue euery p^{er}
sone that thou accomptyst w^{ith} good & dere to the
in this lyfe / for I am the begynnner & the ende of all
goodnes / & w^{ith}out me all frēshyp is not valent o^r
durable / nor no w^{or}ldly frendshyppe may endure /
where I iope not thou oughtest to be mo^rtyfyed to
such carnall affectiōs of this louers / that as moche
as thou mayst thou shouldest desyre to be w^{ith}out al
mānes cōpany / for the more a man w^{or}daweth hym
fro all w^{or}ldly solace / the more he d^{ra}weth nere to
god almyghty / & the more h^{er}e that he ascendeth in
loue & sp^uall p^{er}teplaciō: the more p^{ro}foundly & inwardly
he descēdeth in hūble cōsideraciō of hymselfe & byly
pēdyng hymselfe / he that ascrybeth o^r gyueth ony
goodnes to hymselfe / he gaynstandeth the grace of
god & letteth it to enter in to hym / for þ^e grace of god
alwey requy^{re}th an hūble herte / if thou man sayth
our lord w^{or}ld p^{er}fytely disprays^e thy selfe / & w^{or}ld
empte clene thy hert fro all erthly loue thā w^{or}ld I
sayth he distyll & entre in to þ^e w^{ith} abundaunt grace

CThethyrde

but the more attēdaūce & effeccyon thou hast to my creatures / the more is the glyderacyon & loue of thy creature take fro the / loke that thou lerne to ouerscome thyselfe i all thynges / for the possessyon of thy creature / & than thou mayst come to the knowlege of thy lordē god / what so euer thyngē thou louest in ordiatly be it neuer so lytel yet it defoyleth thy soule & letteth the to come to the knowlege & loue of god.

CThe. xlviii. chap. agayne bayne & seculer scyēce.

Sonne sayth our lordē to his louer beware ꝑ thou be not moued by ꝑ fayer & subtyll wordes or sayenges of men / the reygne of god standeth not in worde but in vertue / attēde my wordes for they illumyne mānes mynde & iflameth w the ardure of loue mānys herte / they make cōpūccyon i man to be soꝝ for his synes / & with that they bynge to mānys soule grete gsolacyō / gyue the not to lecture or study for that thou woldest be sene cunnynge / or wyle before other / but study therby to mortyfy thy byces & vicious lyuynge i the & other / for ꝑ shal more pfyte the thā the knowlege of many qstyon / for whan thou hast red knowen many thynges / thou must at last come to one pꝛyneppall & begynnyng of all other / I am he that techeth man cūnyng & I gyue more clere vnderstādige to hūble psones thā ony man techeth / loke whō I speke to he shalbe wyle & pfyte i soule / wo shall be them that seke of men curyous thynges and lytell pōder the wey how they sholde serue and please me / the tyme shal come whā that Cryste the mayster of all maysters / and Lorde

Parte.

of aungels shall apere redy to here euery mannes les-
son that is to say to examyne euery mānes cōcyens
than shall Iherusalē be lyghtened & encherched w
lanternes & lyghtes / and the hyd warke & cogitacy-
ons of men / shall be manifestly opened / & all bayne
excuses shall be fordon & layde a syde / I am he sayth
god that sodenly ryle vppe and illumyneth an hum-
ble mynde / that he may take and perceyue mo rea-
sons of eternall trouth soner thā he that studyeth. r.
yere in the scolys / I teche without soude of wordis
without confusyon of opynyons / without pryde of
worshyp / & without fgyht of argumētaciō / I teche
to dyspyse all erthely thynges & thynges p̄sent / I
make my louers to seke & to sauoure thynges eter-
nall / to fle honours & patiently to suffer sclaunder
and aduersites nothyng without me to desyre but
all they hope to put in me and to loue me ardently
aboue all thynges / some in lounge me in wardlye
haue deuyned and godly thynges & cūnyng to speke
marueylous thynges such hath more p̄fyted i forsa-
kyng all thiges / thā i studyenge about subtyl thig-
es / but I speke to some comon thynges & to other
specyall thynges I appere so some swetely i hyd sy-
nes & fygyres / & to other I shewe grete mysteryes
w grete lyght of vnderstādyng / there is one voyce
& one letter in the bokes that they beholde / but that
voyce or letter informeth not all in lyke / for I am y
inward techer of trouth / sercher of mānes hert / y
vnderstander of mānes thought p̄moter of his des-
yrs gpyng to euery man as I thynke worthy.

The thyrde

The. xlix. chapter how we sholde despyse & not greatly desyre outwarde worldly thynges.

Sone thou must be ignorant & unknowynge many thynges thou must acöpte thyselfe as deed vpo erthe / & seke one þ all þ worlde is crucifyed to / thou muste ouerpasse many thynges þ thou shalte parauenture ayenst the oꝝ thy frende with a defferre not answerige to suche / but to suche rather those thynges þ be to thy peace / it is better a man to turne a way his eyen fro thynges of displeasure & to let euery man to thynke & loke as he wyll. Also to withdrau thyn erys fro vnprofytable fables thā to deserue to stencious wordes / if thou wylt stande & enclpne to god / & dplygētly beholde his iugement & the meke answers in his reprocues / thou sholdest suffer the moze easely to be ouercome / o lord God what be we / lo we wepe & lamēt greatly for a lytell tēporall harme oꝝ losse / we renne ayenst myght and laboure bodely for a lytell tēporall auantage / but our spūall losses & detrymentis þ we suffre be soone forgot with vs / & scarcely we retorne agayne therto any tyme after our losse / to that thyng that is lytell oꝝ nought worthe we geue grete attendaunce / and that thyng that is of grete pryce & moost necessary to vs we set not by it / for all mākynde in maner renneth towarde outwarde thynges / & but thy soone arysle fro suche dysposycyon / they shall gladly bye & delyte euer in outwarde thynges.

The. l. chapyter howe euery tale oꝝ worde is not to be beleued / & how mannes worde soone sydeth.

Parte.

O God lord geue & graunt me helpe of my trouble that I suffer / for mānes helpe is but bayne & vnuaylable in such nedis / I haue ofte sayled of helpe & socoure / where I trusted to haue founde it and ofte haue I founde faythfulnes / where I trusted leest to haue founde it / wherfore I say that man laboureth in bayne y putteth his hope in man thou good lord art the very hope & helth of man blessyd be thou i all thynges & for all thynges that happeth to vs / We be sicke & vnstable of our selfe We be soone chaunged fro goodnes & disceyued / Who is he that can so warely & wysely kepe hym selfe in all thynges that he fall not some tyme in to a snare of disceyte of some pplexite / but he that trusteth in the good lord and seketh the With symple herte doth not so soone remeue from the / and if it hap hym to fall in to ony tribulacion / howe so euer he be wrapped therein / he shall soone be delyuered therof by y / or ellys soone receyue cōforte of thy goodnes / for thou good lord forsakeest them neuer y truly truste in the / it is harde to fynde a faythfull & a trusty frende / that so perseueryth in all the trybulacions of his frende / thou good lord art moost faythfull i all such nedys / & lyke vnto y none is / nor may be founde / o full well felte & sauoured y soule in god / the whiche sayd my mynde is grouded & stablyshed i my lord god / yf it werre so With me I holde not so soone drede man / ne be moued at his wordes / Who may puyde all thynges for to come / or Who may elsche w y paretles or curys here after enslypnce if chaūces or thynges before sene

¶ The thyrde

ofte annoyeth & hurteth man / What shall I say than
of thynges vnpydded / but that they more greuou
ly hurt / but wherfore haue not I Wretche better p
pydded or purueyed? why gaue I so soone credēs to
other mennes sayenge? but we be men / ye though
we be reputed and extemed aungels of many folke
to whom shall I gyue credēs / but to the good lorde
for thou art very trowth that nouthur disceyuest ne
may be disceyued / and euery other man is a lyer vn
stable / and soone dysceyunge moost in wordes so p
vnerh it can or may be beleued p semeth ryght wylse
whan he pproferyth it / howe prudentlye haste thou
good lorde gyue warnyng to vs to be ware of men
and howe the moost samplyer frēdes of man be ones
myes of hym / also a man sholde not beleue yf man
shold say to hym / lo cryst is here or there / the wyng
hym that is not cryst but rather antecryst as hath
be sayd and here after shall be sayd I am taught by
harne that I haue suffred & sene other suffer. And
praye god that I may be taughte to be more ware
& not to my foly / a man sayth to me / sonne be ware
and kepe this pryuey to thy selfe that I say / & why
les I kepe pryuey suche as he commytted to me / he
can not kepe pryuey that thyng that he desyzed me
to kepe pryuey / but anon he betrayeth and dysclos
seth bothe hym and me and so gothe his way good
lorde defende me from such talys and vnware men
that I fall not in to theyr handes / nor take vpon me
to do suche thynges / good lorde graunte me to haue
stablenes of worde & neuer to haue dysceyptfull tōge

Parte.

but remoue all suche dysceytes fer fro me / I ought
in all wyse eschewe that thyng that I wolde not
suffer my selfe / o howe good & peasyble is it a man
to kepe seylence of other mēnys dedes / & not lightly
to beleue euery mānis tale / ne lyghtly to tell out su-
che talys / to shewe bryefely i fewe wordes þe intent
of his mynde not to be led or moued w any bostryng
or flatteryng wordes / & alway to seke god almygh-
ty the beholder of mannes soule in his dedys euer
desyryng that all the intēcion of his soule inwarde
to geder wth his outwarde dedes may be directe &
pfourmed after his gracypus pleasure / how sure is
it for the pseruacion of heuēly grace / a man to fle be-
ter apparānce of goodnes & not to desyre outwarde
flattery or baynglozy / but rather to folow those thin-
ges whiche gyue and procure þe amendyng of lyfe
wth the feruour of good lyuyng / knowē vertue &
openly cōmendyd hath hurt many persones where
grace ppyuely bled & hyd hath and dothe profyte / &
auayle meny i this frayle lyfe / þe which after scrype-
ture is all tēptacyon & malyce. ¶ The.ii. chap-
ter / howe a man sholde put his conlydence in God
whan sharpe wordes touche hym.

Sande sonne fermely & truste in me whan þe
art vexed wth troubles & malycypous wordes
what be wordes but wynde þe fleeth in the ayre
wthout hurte of any stone / yf thou be gylty of suche
wordes or worthy of them or suche repreues / than
thynke thou wylte gladly amende the / and yf thou
be not gyltye thynke yet thou wylte suffer gladlye

CThe thynde

such repues for goddis sake / It is but an easy thyng
ge to suffer sharpe wordes somtyme Where it is so
that thou mayste not suffre harde flagellacyons / or
betynges with cryste & for hym / & why is it that so
small thynges be so bytter and odyous to the / but
for that thou art yet carnall & not spūall in thy affec
cyons / geuyng more hede to man than to god / for
þ thou dzedest to be despyled / thou wolde not be re
preued for thy excessis / but sekest for thy defence der
ke & synyster excuses / but beholde thy selfe better &
thou shalt se well that the worlde & vayne glory / or
mannes pleasure lyueth yet in the / whan thou refu
sest to be hūbled & 2foudid for thy defaultis / it is cer
teyne that thou art not very hūble ne truly dede / or
mortyfied to the worlde / nor hast not þ worlde crus
cified to the / but here thou my wordes & thou shalt
not drede a thousande mennys wordys / so if all the
wordes þ myght be seyned were maliciously sayde
agayn the / what sholde they noy the þ thou wolde
let them passe & not pōder them greatly / thou know
est they may not mayme the ne hurt one here of thy
hede / but he þ hath not inwarde syght to his soule
helth / nor god afore his syght is soone moued & tro
bled at a sharpe worde / he that trusteth in me sayth
our lord and woll not stande to his owne iugement
shall be without mannes terrour / I am the iuge &
knowe of all secretis / I knowe how euery thyng
is done / I knowe both hym þ doth the iūry & hym
that suffreth it for by my suffraūce suche iūryes be
done / that many mēnys thoughtis may be knowe

Parte.

I shall iuge bothe þe innocēt and hym that is gylty
but I haue decreed to pue them both by my hyd iu
gemēt / the testymony & iugement of man ofte tyme
Deceyueth / but my iugemēt is true / it shall stāde sta
ble / & it shall not be subuerted though it be hyd & not
apere / yet it neuer dothe erre though it apere not
ryght wys to some / wherfore i euery iugemēt man
sholde renne to me / & not to lene to his owne reason
A right wis man wol neuer be troubled what thig
so euer hap to hym of god / yet and if ony wronge be
layd vnto hym he woll not moche recke / ne he shall
not be exalted by vayne glozy yf he be reasonable ex
cused by other / for suche a persone 2sydereth well þe
I am þe very sercher of mānys hert & inwarde pars
tyes & not iugynge after the face & the outwarde a
peraūce of man / but after the inwarde demeanynge
of mānys soule / for ofte I iuge & fynde culpable ma
ny thiges þe mānys iugemēt demeth to be laudable
Wherfore I beseke the my lord God the true iuge
stronge and pacyent that knowest the trayltye of the
malice of man / be thou my strength & trust i all ne
dys myne owne cōpyēce / for thou good lord know
est i me þe I know not my selfe / & therfore i euery res
pue I shold hūble my selfe & benigely suffer / but for
asmoche as I haue not paciētly & mekely suffred al
such cōdycepon / relece & forgyue me good lord I be
seke the / & gyue me more large grace of sufferāūce /
thy plentypous mercy is better to me by the whiche
I may opteyne pardon of my myschauour / than
the pper oppynyō of my iustyce for the defence of my

CThe thynde

hyd cōcience/for though I suppose my cōpēce to be
clene & not spotted with ony synne / yet I maye not
iustifye me in y^e/for if thy mercy be remeued fro vs
no mā here lyuynge may be ryghtwyle i thy syght.

CThe. lii. chnpter / how man sholde suffer all gre
uys & aduersytes for the lyfe euerlastynge that we
all hope and abyde here.

Son se thou be nat broke by ipacpēs of the las
bours y^e thou hast take vpon the for my sake
also se thou be nat cast downe by dyspayre oz vnres
sonable heuynes in any trouble that shall hap vnto
the but be thou recōforted / & strēgthed i euery suche
chaūce by my pmysēs / for I am suffycyēt to rowar
de & gūe to my scruauntys aboue all mesure / thou
shalt not labour lōge here ne alway be greued with
heuynes / abyde a shorte tyme in pacyens / and thou
shalt soone haue an ende of my troubles / one houre
shall come whan all thy labours / and troubles shall
cease / all thynge is mesured and passeth wth tyme is
both lytell & shorte / do therfore as thou doste and la
bour feythfully in my vyneyarde y^e is to say in my
chyrche after y^e degre that thou arte called to and I
shalbe thy rewarde wthte thou / rede / synge / sorowe
for thy synnes / kepe thy mouth fro yll & bayne wor
dis / pray thou & be pacient i aduerslites / such exerce
ses wth such other stuo^p labours be the very wey
& merytes of euerlastynge lyfe peace shall come one
day y^e is knowen to our lorde & hyd fro man / y^e daye
shal not be as y^e day oz nyght of this lyfe / but it shal
be lyght & euer endurynge clerens / stedfast peace /

Parte.

and infynyte rest infallyble & sure / Thou shalt not
than say with the apostle / Who shall deliuer me fro
the pellys & the ioppy of my mortall body / ne thou
shalt not than crye with the prophet w^{ch} desyre to be
desolued & say these wordes / Wo is me that myne a
bydyngge here i this mortall body is plōged / & why
for than shall deth that befoze had dñacion in man
be ouerthrowen & destroyed / & helth of body & soule
shall than euer be without ende / none anoy shal thā
be to man / but a blessyd ioy & myzth / & a swete / and
fayze cōpany / ¶ if thou sawe þ^e perpetuall crownes
of sayntes in heuen / & in what maner of glozy they
lyue & ioy in now / that were befoze despyled i theyz
lyuyngge & reputed vnworthy to lyue / sothely thou
wolde humble the in the moost lowly wyse / & thou
wolde soner desyre to be subiecte to euery man / thā
to haue gouernaūce of ony man nor thou wolde not
desyre þ^e glad dayes of this worlde / but thou wolde
rather desyre to be in trybulacyon for god and thou
wolde desyre also to be bylppendyd & set at nought
amonge men for cryst & with cryst thy saueour / o yf
these thynges were sauery to the & sholde profoude
ly perse thy herte / þ^e woldest not ones complayne þ^e
at such troubles & aduersitees & why / for we ought
eche of vs to suffer all labours / & hardnesse / for the
lyfe eternall þ^e is so precyous / it is no lytell thyngge
to wyne or to lese the kyngedome of heuē / lyfte vp
thy soule in to heuen & beholde me & my sayntes all
that hath had and suffred grete conflyctes / and bas
tayles with me in this worlde / now they ioy with

Chethynde

me/no we they be coforted no we they surely rest after the y^r labours & shall euerlastyngely abyde and reygne wth me i the euerlastyng reygne of my fader

Che. liii. chapiter / of the day of eternyte / & of the anguysshe of this present lyfe.

Ahe mansyon of the hygh cyte of heuen is all full of blysshe & ioy infynyte / o thou daye eternall moost clere & which art not made darke by ony nyght / but it shyneth euer by the hye trouthe of almyghty god / this day is euer ioyfull and moost merry euer sure and stedfast & neuer chaūgyng his staete in to commodypousnes / wolde god that day sholde shyne to vs / & all tēporall thynges were endyd this day of eternyte gyueth lyght to the sayntes in heue With perpetuall clerte and shynynge / but to trauaylers here in erthe it is farre & as by þ^e mene of a myrrour / the Cyte of heuen knowe howe ioyfull þ^e day is / and we whiche be the chyl dren of Cue and outlawes from heuen sorowe for tedypousnes & bytēternes of this our temporall day / þ^e dayes of this tyme be shorte / euyl full of sorowes and anguysshes where man is defopled with many syfies and is feble blysshed and destroyed often by passyons he is contracte and dystrayned with many dzedes and with many busynesses is he occupied / he is wrappyd in many banytes / & with many errours he is itryked and broke with many laboures / he is moued with many temptacyons / he is overcome with delytes & he is crucyate & turmentyd with penury and nede / o whan shall all these labours be ended / and whan

Wylm. Darte.

shall I be deliuered fro the mysery / and thraldome
of vyces / whā shall I thynke of the alone good lord
be all other thynges leste / and whā shall I ioy in þ
fully / whan shall I be without all Impedymēt / or
lettynge / & in very lyberte without all greuaūce of
body and mynde / whan shall I possesse sadde peace
without trouble / sure peace within and without &
sure on euery syde / o good iesu whan shall I stande
to beholde the / whan shall I haue syght / & content
placyō of the eternall glozy of thy kyngdome whā
shalt thou be to me all in all / o whā shall I be with
the in thy kyngedome / the whiche thou hast of thy
goodnes preparate to thy louers at the begynnyng
lo I am leste here a pooze outlawe in the Lande of
myne ennemys where dayly batayles and in for-
tunes be full grete / comforte me good lord in my
exyle / mytygate my sorowe for I syghe vnto the w
all desyre / for all that þ worlde offereth vnto me for
my solace is but a burden to me / I desyre in warde
ly to be knytte & cleue to the good lord but I maye
not come therto / I desyre to be couerted and atteyn
the heuenly thynges / but worldly thynges and pos-
sessyons bamortyfied in me let me / & where in my
mynde I wolde and desyre to be aboue all tēpor all
thynges / I am cōpellyd agaynst my wyll by my dul-
body to be vnder all / & so I vnhappy man am i ety-
nuall fight with my selfe / & I am made greuous to
my selfe whyles my spyryte desyrez to be aboue &
my fleshe to be doونه / o what is my suffraunce w
infor the that whan I treate of heuenly thynges by

CThe thynde

Dyllygence of my mynde / anone a multitude of car-
 nall thoughtes mette & letted me / good lord be thou
 not by thy grace far fro me / nor declpne thou not in
 Wrath fro thy seruaunt / sende downe the lyghenyng
 of thy grace & glume such bayne & troblous though-
 tes lede downe thy arrowes of drede & chase awaye
 all the fantasyes of the enemy / gather to gether all
 my sensys to the / & make me forget all worldly thin-
 ges & gyue me grace soone to auoyde fro me & to des-
 pyse the fantasmes or Images of synne / Socoure
 thou me eternall truthe that no banytes meue me /
 O thou heuenly sweetnes come and enter in to me / &
 chase fro me all vnclennes / forgyue me I beseeke the
 & mercifully pdon as ofte as I syllyder i my mynde
 ony thyng in tyme of prayer excepte thy goodnes /
 I knowlege the good lord that I haue be wont to
 be haue me very distractely i prayer & other thynges
 for I am not often there / but absent where I stāde
 or syt bodily but I am more there whether I am
 borne by such thoughtes / for I am there where my
 desyres be / and there my thought & desyre is where
 y thyng is y I loue / for y thyng doth mete me anon
 i thought that naturally pleaseeth or delpteth wher-
 fore thou truthe haste openly sayd where thy trea-
 sour is / there is thy herte / yf I loue heuē I thynke
 gladly on heuenly thynges / If I loue the worlde I
 ioy of hit & in the fortunes of the worlde / and I am
 heuy to here of the worldly aduersytees / yf I loue
 my body or flesshely desyres / than I ofte I magen
 and thynke of them / yf I loue my soule / or spyryte

Parte.

I delyte to thynke bpō spirituēll thynges / so what
so euer thyng I loue I gladly speke / & of the same
I bere þ̄ Images of such busply in my mynde / but
blessyd is that man þ̄ for god forgetteth all maner
of creatures & that doth byolēce to nature / and that
doth crucify or quēche þ̄ foule lustys or ȝcupysens
of the flesch by feruour of spyryte / so that with a cle
re ȝsciēce he may offer his prayers purely to god / &
so be worthy the cōpany of aūgels / all erthely thyng
ges within and without hym excludyd fro hym.

¶ The. liiij. Chapiter / of the desyre of euerlastyng
lyfe & what goodes be promysed to the knyghtes of
god that fyght ayenst synne.

S One whā thou felyst that the desyre of euer
lastyng beatitude or blyss is infōūdyd in to
the by grace and with that thou desyrest to departe
out of thy body that thou may se my clerenes euerla
styngly / than open thyn herte & receyue this holy in
spiracyon with all deuocyon & desyre / gyue dygne &
moost large graces to the hye goodnes of god that
doth to þ̄ so worthely / so graciously byspyteth þ̄ / so
ardently excyteth the / & so myghtyly doth rayse the
that thou fall nat to erthely thynges by thyn owne
nature & burden / thou doste nat receyue that grace
by thyn owne thynkyng or labour / but all only by
the goodnes of heuenly grace & the respecte of God
for that thou shuldest p̄fytte more & more in stuous
lyuyng & in humylyte / & that thou shuldest spare
the ayenst batayles for to come and also that thou
shuldest cleue to god almyghtye with affectyon of

C The thynde

With a feruour of deuocyon & stedfast wyll / some the
fyre both often bren but y flame therof both not as-
cende without fume or smoke / right so the desyre of
some men is in heuentye thynges but they affecty-
ons be not free fro temptacions of the fleshe / & there-
fore they do not alway purely for the honour of god
that whiche they aske so effectuously of god such is
ofte tymes thy desyre whiche thou sayd was so im-
portune / for that desyre is not pure and perfyte / the
whiche is infecte with mannes proper commodyte /
aske thou therfore not such thynges as be delectable /
or profytable to the / but suche as be woorthypfull to
me for if thou iuge right thou oughtest to pfer myn
ordenaunce befoze they desyre and all other thynges to
be desyred / and to folowe wy wyll & ordenaunce I
knowe thy desyre / and haue herde thy manyfolde
syghynges & wepynges / thou wolde now be i the ly-
berte of thy glozy of the chyldren of god / it desyret
the now to be in the eternall hous of god that is to
say in y heuely countrey where full toy is but thoure
is not yet come / thou must yet haue labour and bas-
tyle aghens thy enemies / & so haue the tyme of p-
bacion here afoze thou come to euerlastyng glozy /
& rest: thou wolde be fulfylled w that hys goodnes
but thou mayst not haue it yet / I am the essent p-
all goodnes of man / abyde me sayth our lorde vnto I
call the to my kyngdome. Thou must be purged & ex-
ercysed here i erth afoze thou come to me thou shalt
haue cosolacion some tyme gauen the / but the full
plente that sayntes hathe in heuen shalt thou not

Parte.

haue whyle thou lyuest here/ be thou therfore reco-
forted & stroge both in thy doinges & in thy suffra-
ce the contraryousnes of nature / thou must do on the
clothyng of grace & inocencye & be chaiged in to a
newe man thou must often do that thou wolde not
& that thyng that thou wolde do thou must leue yf
please the other men shall pcede and come to effecte
& that thyng that thou hast a pleasure in shall not
come to effecee pauenture/ also what other men say
shalbe herde & what thou sayst is set at noughte/ o-
ther men shall aske & they shall haue theyr askyng
but thou shalt aske & not spede/ other men shalbe co-
mended in menys mouthes/ and of the no man shall
speke/ other persones shall haue this offyce/ or that
compt to them/ and thou shalt be demed vnprofy-
table/ for such thynges is man ofte naturally heuy &
a grete thyng it is if thou bere such wth styll mouth
and mynde in such thynges with other lyke is man
pued/ whether he be the true seruaute of god/ how
he can denye hymselfe & breke hym in aduersytees
scarsly thou shalt fynde ony thyng enioyned or lay-
de vnto yf to do/ for the whiche thou nedyst to suffre
deth as thou shalt fynde thinges strary to thy wyll
whiche yf must suffre moost whan thynges dysco-
dyng to thy mynde whiche appereth to yf lesse pro-
fyttable i execucio / be comaunded to the/ & for asmo-
ch as thou art vnder the domynion of power of other
to whom thou dare not resyst therfore it is scne har-
de to the to folowe alwey yf wyll of other / & alwey
to leue thy proper wyll/ but beholde sone & consyder

Chethyrde

Well the ende of thy labours which is not far fro the
Also gyue hede to the frute of them to gether with þ
infynyte rewardes of the same / and thou shalt haue
no greuaunce in suche labours / but a grete cōforte
of thy pacience for as for that lytle pleasure þ thou
Wylfully forsakest now in this lyue thou shalt euer
haue thy Wyl don in heuē / for thou shalt haue there
all þ thou Wyl or can desyre / thou shalt haue there
power of all goodnes without ony drede to lese it /
there thy Wyl one euer with me shall coueyt or des
syre no straunge / pryuate or worldly thynges there
shall no man resyst the / ne none complayne on the /
none shall let the or Withstāde the / but all that thou
desyrest shall be presentyd to the / & they shall fulfill
all thyne affeccyon or desyre vnto the fulnes of the
same / there shall glozy be gguen in rewarde for re
prieues here pacyetly suffred / and þ pall of laude for
heuynes and for the lowest or laste place that thou
hast be cōtent with / thou shalt there receyue euerlas
tyngre reygne / there shall apere þ frute of obedyēs
here kepte for god / the laboure of penaūce shalbe res
warded with ioy / & humble subiectyō shalbe crow
ned with glozy / bo we þ therfore vnder euery mans
nes hande / & forse thou not who commaundeth the
for to do this thinge or that / but study thou w grete
dyllygence that whether it be thy prelate thy felowe
or lower than thou / that intēdeth to do ony thyng
that thou take all suche thynges well and with pa
spence / and that thou fulfill theym with very good
and deuout Wyl / let this persone seke this thyng

Parte.

ghe that thyng / he he glad of this thyng / and he
of that / or he commendyd in this / and he in that / be
they neuer so pious or multiplyed / ioy thou neys
ther in this thyng nor i that / but alonly to be byly
peded or dyspyled & i my pleasure & honour / & ouer
all desyre that whether thou lyue or dye / god alwey
be glorified in y or by the. ¶ The. lv. chapter a mā
heynge in heuynes & desolaciō sholde cōmytte hym
into the handes of god / & to his grace sayenge.

Horde god holy fader blessyd be thou now &
euer / for after thy holy pleasure / so thou hast
done to me / and all that thou dost is good I beseeche
the good lord that thy seruaūte may ioy in the and
not in my selfe / ne in none other thyng but in the
or ordred to the / for thou alone art verye gladnesse
thou art my hope my crowne of reward thou good
lorde art my ioye & honour / What haue I / or any of
thy seruaūts y we haue not receyued of thy goods
nes / ye without our meryte / all be thyne that thou
hast gpyen and made / I am but pore & haue be in
trauaple fro my youth / & often my soule is heuy bn
to wepyng & some tyme it is troubled agayn it selfe
for passyng fierse inrysinge / I desyre good lord y
ioy of peace / I aske y peace of thy chosen chyldren y
which be nourished & fed of the i the lyght of iwarde
& eternall golacyd / yf y good lord graūt me peace /
if thou graunt me inwardly holy ioy than shall the
soule of thy seruaūte be full of iouynge and deuoute
praplynge of thy insynpte goodnes / & yf thou with
drawe the fro me / as thou hast often wōte to do /

¶ The thynde

than may I not ren the way of thy commaundementys that is to say fulfyll them / but more thy seruaunt is than arted to knocke his brest & to knele for grace and cōsolacyon afore had for that it is not with hym now as yester day and the day before whan thy lanterne of lyght shone vpon hym and illumyned his soule / and was defended fro the inwarde temptacyons vnder y shadow & shyld of thy wynges ryght wyse father & euer worthy to be most loued y houre is come that thy seruaunt sholde be proued in / it is worthy father y thy seruaunt suffer this houre somwhat for the / Thou knewe in thy eternall p̄sens an houre for to come in the whiche for a lytell tyme thy seruaunt shold outwardly be ouercome & yet within forth be euer lpyngge ayenst y / that he sholde be byslypended / contēpned / and dyspyled for a tyme in the syght of men / by sorys / peynes / & passyon / that he a ryle agayne with the in y mozne of a newe lyght of grace & after that be glorysyed in heuen / for all such humylyacyons holy father thou hast so ordeyned & wylled & after thy cōmaundement so be it fulfyllled in me. This is thy grace y thou good lord she west to thy frende to suffre troubles here in this worlde for thy loue as ofte / Whā so euer / & i what so euer wyse thou dysposest or suffrest it to fall / without thy counceyle and prouydence . And also without cause nothyng is done here in erthe / It is good to me good lord / that thou haste humbled me that I may thereby lerne the ryght wyse iugementes / and thereby caste frome all pryde and presumpeyon of herte / It is

Parte.

very ppytable to me y I haue suffred oz had suche
cōsulpon/that I by the erudicion of it sholde rather
seke thy consolacyon than mannes in suche aduersy
te/ I haue lernyd also therby to drede thy inscrutas
ble iugemētis wherby thou prouest & scourgest the
ryght wyse man and y wycked/ and that not with
out equyte and right wysnes I thāke the that thou
hast not spared my synnes but punysshed me with
scourges of loue / ye bothe within & without with
sores and anguysshes/no creature vnder heuē may
cōforte me in myne aduersytes but thou good lord
y very and heuenly leche of mannes soule that smy
test and helpst agayne/ Thou ledest vs in to sharpe
peynes of body & suffrest vs to be ledde in to dedely
synne somtyme / and thou byngest vs out therof a
gayne by thy grete grace/ Thy dyscyplyne be vpon
me/and thy scourge shall teche me the wayes of ver
tue and mekenes/ O fader I am here in and vnder
thy handes/ & I enclyne me vnder thy rodde of cor
reccyon/smyte my backe and my necke that I may
bowe and refourme my crokydnes vnto thy Wyll/
Make me meke and lowly that I may lyue alway
at thy wyll/ I cōmytte me to the good lord with all
myne for to be corrette/ for better it is to be punys
shed & corrette here / than after this lyfe / thou know
west all thynges and nothyng is hydde i mannes
soule oz concyng fro the/asore ony thynges be ma
de / thy wysdome knoweth them for to be / it is not
nedeful y any man teche oz warne the of ony thyng
that is done here in erthe. Thou knowest what pro

¶ The thyrde

lyte or payne is expedient to me and moche trybula-
cyon auayleth to pouрге the fylthe and trust of my
horrible Synne and byces / therfore do thou with
me after thy pleasure and despyse not I beseeke thy
grace my synfull lyfe for thou knowest it best graunt
me good lord grace to knowe that I am bounde to
knowe and to loue that I ought to loue / to prayse þ.
thou wolde I sholde prayse / and to repute þ is pre-
cious in thy syght / & to refuse all that is vyle afore
the / gyue me grace good lord not to Iuge thynges
after myne outwarde syght ne after the herynge or
the relacyon of vncunnyng folke / but truly to dys-
cerne of vnsyble thynges & spirituall / and aboue all
thynges to enquire and folow thy wyll & pleasure /
mannes wyttes be often dysceyued in iugemēt / als
so the louers of the worlde be often dysceyued in lo-
uyng all onely thynges vnsyble / What is a man þ
better that men repute him more or better thā he is
i dede / a deceyuer deceyueth another one bayne mā
another / one blynde man another / & one speke pers-
one another / Whyle he so exalteth hym. And yet in
trouthe he more confoundeth hym than auunceth
Whyles he so baynly dothe laude / or prayse hym for
howe grete cōmendable & holy euery man is in thy
syght so worthy & grete he is and no more.

¶ The. lvi. chapeer / A man sholde gyue hym to hū-
ble warkes whan he is not inclyned or dysposed to
hye warkes.

S On thou mayst not alwaye stande in feruent
desyre of vertu / no; in the hyghe degree of cōs-

Parte.

temptacion/ but it is nedefull to the sometyme for þ
fyrst corrupcyon of mankynde to descende to lower
thynges/ and to bere the burden of this corruptible
lyfe wth teduousnes & agaynst thy Wyll for as longe
as thou berest thy mortal body thou shalt fele wey-
nes & heuynes of thy herte/ thou must therfore why-
les thou lyest in this mortall lyfe ofte mourne and
sorrowe of the burden and contradyccyon of thy bo-
dy to thy soule for that thou mayst not continually
and without cessyng geue hede and cleue to spūall
studyes and to godly cōtēplacyon/ than it is expedy-
ent to the to fle to lowe and outwarde warkes/ and
to take thy recreacyon in the exercyse of good dedys
& so to abyde fermely my cōmyng and heuēly bys-
tacyon/ and with that pacyently to suffer exyle and
drynesse of mynde/ vnto that I bysytte the agayne &
delyuer the frome all teduousnes / for I shall make
the forgete all such annoyces & labours & to ioy in in-
warde quyetacion of soule / I shall lay afore the cō-
solaciōs of scripture that with glad herte thou may
begyn to walke in my cōmaūdemētes & say the pay-
nes and passyons of this worlde be not worthy to þ
glozy of heuē/ the which shalbe manifested & shew-
ed in vs after this lyfe. ¶ The. lviij. chapter/ a man
sholde not repute hymselfe worthy to haue cōsolacy-
on/ but rather worthy indygnacyon sayenge.

Iorde I am not worthy to haue thy consolacyon nor any spirituall bysytaciō & therfore
thou good lord doost nothyng agayne ryght wyse-
nes/ whan thou leuest me in penurpe/ nede/ and des-

CThe thyde

solacyon / if I myght yet out fro me teris of contricyn
on to the simplicity of the See yet am I not wor-
thy thy cōsolacion I am not worthy but to be scour-
ged and punysshed / I haue so greuouly / & many
foldely synned / and offēded the in trouth / I am not
worthy thy leest cōsolacyō / but thou good lord be
nygne & mercifull that Wyl not thy werkes holde
peryshe to the we the ryches of thy excellent goods-
nes in to the vessell of thy mercy / ye without my p-
per meryte / thou withsaue to cōfort me thy seruante
aboue all mannes mesure / for thy cōsolacyons be
not after mānes fables / What haue I don my good
Lorde that thou sholdest gyue me any celestyall cō-
solacyon / for I knowe not that I haue done any
good / but alway prone to byce and slowe to amēde
me / erewe it is that I saye I can not save not / yf I
sholde any other wyse save thou sholdest stande a-
gayne me / and no man sholde defende me agayne
the / What haue I deserued for my synnes but hel &
fyr eternall / In trouth I confesse that I am wor-
thy all derysyon and contempt / it semeth me not to
dwelle amonge deuout persones / and thoughe I be
re such thynges impacientlye / yet shall I lye and
reproue my synnes agayn me that I may the soner
opteyne thy mercy / what may I say that am so gyl-
tye and full of all cōfusiōn / I haue nothyng to say
but only this worde / Lorde god I haue euyl incli-
nacyons / and greuouly haue synned / haue mercy
on me & forgyue me I beseeke the / suffer me a lyttell
that I may sorowe and bewaile my synnes afore I

Parte.

pasſe hens vnto the countrey of darkenes couered
with y darkenes of dethe / and what doſt thou aſke
moſt of a wretched ſynner / but that he be ſorowfull
and made meke of his ſynnes / in very cōtryciō / and
humylpacion of mānes herte / is very hope of forgy
uenesse / mannyſ concience ſo troubled with contry
cyon is reconſyled to god / alſo grace loſte by ſynne
is repared / and therby man is defendyd fro the wra
the of god / & there meteth to gether in holy kyſyng
and haſſyng of god almyghty & the penytēt ſoule /
the humble cōtricion of ſynners is an acceptable ſa
cryfyce to the good lord / gyuynge a more ſweete
dour vnto thy goodnes than incenſe by fyer / it is alſo
ſo the ſcyrus & acceptable oynmēt that thou good
lord wolde to be mynyſtred to thy ſete / for thou ne
uer dyd ne doſt deſpiſe but gladly receiueſt vnto thy
grace a cōtryte & an hūble hert / there is the place of
refuge fro the face of wraſh of the enemye / there is
clenſyd and amendyd what ſo euer fylthe is other
wyſe done. ¶ The. lviij. chapter / grace is not
myxt with folke that delyreth in erthely thynges.

SOn grace is a precyous thyng / it woll not
be myxt with ſtraūge thynges nor w crthly
cōſolacions thou muſt therfore auoyde from the all
y ipedymentis of grace if thou wylte receyue it / aſke
a ſecrete place to thy cōtēplacion loue to dwell with
thy ſelfe alone / ſeke not beyne ſpckynge with other
but rather be thou occupied with deuout prayer to
god that thou may haue a cōpuncte mynde & a pure
cōcyēce / ſe thou accōpte all the worlde of lytell pryce

Chethyde

in thy estymacyō and afore all worldly thynges pre
 farre thou the honour & medytaciō of god / for thou
 mayst loungly thy nke on me / & with that delyte i
 worldly & transytozy thynges / thou must seperat &
 Withdraue thy selfe fro þ knowlege & dere frendes
 & thy mynde fro all bodely solace / as saynt peter the
 apostyll coucepleth in his epystell / all crystē folke þ
 they as straungers & pylgrymes absteyne from all
 suche flesshely and worldly thynges or pleasures / o
 what sure passynge & trust shal he haue in his deces
 se / that is not than ouercome with ony worldlye afe
 fecciō / but hath his hert sadly fyrte i god almighty
 and losed fro all erthely thynges abestely man knos
 weth not the fredome of mānes soule / pet if he desyre
 to be spūall / he must refuse as well his nye frēdis
 as suche as be far fro hym in consanguynyte / & also
 he must be moost ware of hym selfe / if man persyter
 ly ouercome hym selfe he shall þ soner subdue other
 enemyes to hym / persyte byctory is a man to ouer
 come fyrste hymselfe / he that holdeth hymselfe sub
 iecte so that sensualltye obey to reason / and reason o
 bey to god in all thynges / Suche a man is the bes
 ry cōquerour of hymselfe and lord of the worlde yf
 so be that thou fully desyre to atteyne that degre / &
 heght / thou must manlye enforse thy selfe and bes
 gynne and to put thyne are to the rote of thy soule /
 so that thou may plucke vp by the rotis and destroy
 the hydde and the inordynate Inclynacyon to thy
 selfe and to all pryuate and worldly goodys of this
 wyte that a man loueth hym to Inordynatelye all

Parte.

moost all cometh that is yll in man Which loue ther
fore if it be ouercome we shall haue consequēty i vs
grete peace & trāquyllite but for as moche as se we
folke laboꝛeth to dye to themselfe / that is to saye to
mortyfye such contrarpousnes in hymselfe / noꝛ go
eth not out of them selfe by contemplacpon oꝛ exers
cise of vertu therfore they lye wrapped i themselfe
& may not be lyfte aboue them selfe spūally in soule
but he that despyeth frely to walke with me / it is ne
defull that he mortyfye in hym selfe all yll & inoꝛdy
nate affeccons so that he do not enclyne ne cleue to
ony creature by pryuate loue of zeupyscs. ¶ The.
lix. chapē / of dyuers mouynges of nature & grace.

S On se thou gyue hede dyllygentlye vnto the
mouynges of nature & grace / for theyꝝ mou
ges be very subtyll & strarous & scarcely they may
be perceyued but if a man be inwardly illumined eue
ry man loueth & despyeth that thyng that is / oꝛ ses
meth good / and euery man pꝛetēdeth i his wordis
& sayenges some goodnes and therfore many be des
ceyued vnder the pꝛetēs / & symyltude of goodnes /
nature is wyly & therfore it draweth / snareth / and
disteincth many weyes & it hath euer it selfe for his
ende / but grace walketh & maketh man walke sym
ple without colour oꝛ decepte / it maketh man to des
clynē and fle from all yll / it pꝛetendeth no snarys of
decepte / and it maketh man do his werkys all pure
ly for god / in who also he spūally doth rest / nature
doth dye agaynst his wyll he wyll not gladly be op
pressyd oꝛ ouercome / ne he wyll gladly be obedyent

Chethyde

or subduer vnder other but wth byolence / grace dothe
the contrary / for it maketh man to stodye to mortys
fye hym selfe. Also it resysteth to sensualyte / and so
bydeleth hir y^f she rebell not / grace maketh a man
to be subiecte to other / It maketh hym to desyre to
be ouer come / It wyll not suffer man to vse his owne
liberte / It maketh man wyllynge to be euer vnder
der dysceplyne / It maketh man not to coueyte do-
myuacyon vpon other but alway to be on lyue and
stade vnder God / and for God to blowe humbly to
euery man / Nature labourerh and studyeth euer to
and for his owne profyte and gyueth hede what lus-
cre & auantage he may gette by other / but grace at-
tendeth not to his owne p^rfyte / but rather he attens-
deth what is good & profytable to many / nature de-
syreth gladlye honour & reuerence / & grace gyueth
all honour and glory feythfully to god / nature dre-
deth cōfusiō & cōtēpte / & grace ioynerh to suffre cō-
tynually represses / & turment for the name of Iesu
Nature loueth Idlenes and bodyly rest / and grace
can not be Idell / but seketh gladly some profytable
labour / Nature seketh fayre thynges and curpous
and laboureth vyle thynges and gros / and grace de-
lyteth in symple & humble thynges / it despiseth not
harde thynges nor to be idued with olde garmētis
Nature beholdeth tēporall thynges / and ioyeth at
erthely lucre / It is heuy at harme & anone impac-
ent & wrathfull at an iniurous woꝛde / but grace be-
holdeth thīges eternall it doth not iclyne ne cleue to
tēporall thīges / wherfore it is not troubled i losse of

Parte.

Worldly goodes / ne bered at sharpe & harde wordes
for he hath put his treasoure & ioy in heuen where
nothyng may peryshe / nature is couetous and it
soner & gladlyer receyueth than gyueth. Also it lo-
ueth pouerte and pryuate thynges but grace is pytc-
ous and large to the poore & nedye / it escheweth syn-
gularyte / it is content wth fewe thynges / & it Jugeth
that it is better and more blessyd to g^{ve} than take
Nature enclyneth a man to the loue of creatures as
to his owne body / to bayne syghte and mourynges
& to suche other thynges / but grace draweth to god
and to vertues / it forsaketh the worlde and creatur-
es therof with all vanities it hath carnall desyres &
it restrayneth wauerynge or wandrynge about & it
maketh man ashamed to be in open place / Nature
hath some outwarde solace wherin his sensys delyt
te / grace seketh solace in god only / & it delyteth in ce-
lestiall thynges aboue thynges bysible / nature mo-
ueth man to do all his dedis and warkes for proper
auayle it wyll do nothyng frely but trustith for his
good dede eyther as good a dede or a better or at the
fauour or laude of man / therfore it setteth moche by
them be they neuer so exyle / but grace seketh not a-
ny temporall thyng / nor it asketh none other thyng
but alone for rewarde / nor it asketh no more of tem-
porall thynges / but that he may be y^e helpe of them
come to thynges eternal / Nature ioyeth of the mul-
titude of carnall frendes and kynnes folke he hath
pryde of noble kynne or of the noble place y^e he is borne
in / it gladdeth to be with myghty men and with

¶ The thynde

his peris / but grace maketh mā to loue his enemy
es / noz he is not proude of the multytude of frendys
ne it reputeth not noblyte of frēdes oz of place that
he cometh of / but if moze vertue be there than with
other it fauoureth moze þ poore thā þ ryche it hath
soner compassyō vpon an innocent than vpo a myghy
ty man / it ioyeth euer in trothe & not in falshe de / & it
exorteth good folke to encrease of vertue and goodnes
& to be assymylate to the soñe of god by vtu / na
ture soone cōplayneth of default oz heuyness that he
suffreth / but grace suffereth paciētly all euylle / na
ture maketh all thynges bowe to hym / it syghteth
for hymselfe & reproueth / but grace referreth al his
cause to god / it maketh man to ascrybe no goodes
that he hath to hym selfe but to god onely of Whom
all goodnes cometh oz ygynally / it maketh man hū
ble & not to boste hym selfe p̄sūptuously it stryues
not noz p̄ferreth not his reason oz sētēce before ano
ther / but i euery cause oz fortune he submytteth hys
selfe to the eternall wysedome & iugemēt of god / na
ture desyrez to knowe & to here nouelties / he wyll
also apere forthwarde and haue the syght and expe
ryens of many thynges by his outwarde senses he
desyrez to do such thynges þ laude and grete pray
syng cometh of but grace doth not desyre to knowe
and perceyue newe oz curpous thynges / for all such
bayne desyres cometh of the olde corrupcyon of syn
ne / sēth no newe thyng and durable is vpon erthe
grace techeth the senses of man for to contrayn and
let the bayne glozy & pleasure of man / & to escheue

Parte.

all outwarde auantage / & to hyde mekely such thinges as be laudable & marueylous in hym / & to seke the laude and honour of god & a profytable frutfulness of euery thige & cūnyng that mā hath / it wylt not that man cōmēde hymselfe / ne exalte his vertu but it wylt þ god be blessyd i his gyftes / the whiche gyueth euery thige after his fre charyte / & without our deseruynge. This is a supernaturall lyght & a specpall gyfte of god and it is a propre sygne and token of electe / & cholen persones & an ernest of euerlastyng saluacyon / which lyfteth vp man fro these erthely thynges to loue thiges celestyal & it maketh a spūall person of a carnall / the more therefore that nature is ouer come the more grace is yet in man & dayly is inwarde man that is to say the soule byspytēd & renewed with inwarde graces & bilytacyō after the Image of god. ¶ The. ix. chapter / of the corrupcyon of nature and the workyng of grace.

Iorde god that hast made me to thy Image & lykenes / graunt me thy grace / the which as þ hast afore shewed / is so grete & necessary to my saluacyon þ I may therby baynquyshe my ryght bad nature that draweth me to synne & pdiciō I fele in my flesshe a lawe of synne that Impugneth the lawe of my mynde and maketh me thral to synne & to obey to sensualityte in many thynges nor I maye not resyst the passyons or mociōs therof / but yf thy holy grace infounded ardently to my hert assyst me Thy grete & abūdaunt grace is nedefull to me that nature therby may be ouercome in me whiche is al

Chethyde

wey prone to yll appetyte & thought for that nature
lynally descendynge fro our fyrst fader Adam in to
his successyon after that it was bycrat & defoyled
by his synne & paynetherof descended i to euery man
so that that nature the which was good / and right
wys whan it was made of the good lord / is now
for the vylete & infyrmyte therof so corrupte man &
the mouynge of it selte to mā draweth euer to yll / &
lowe thynges / hys & heuenly thynges leste. For the
lytell vertue & strength of that nature the which re-
mayneth / there is as who sayth a lytell sparke of fy-
re wrapped and hyd in ashes. This is the naturall
reason of man belapped w grete darkenes / yet has
ynge dyscreciō of good & yll / of trouthe & falsenesse
thoughe it be vnable to fulfyll all that he approueth
noz may not vse yet the full lyght of trouthe / noz his
affeccyōs helthfully / wherfore it foloweth good lord
de that I delyte i thy lawe after myne inward mā-
knowynge thy commaūdement to be good / ryght
wysle and holy / arguynge also / and fyndynge all yll
and synne to be exchued and fledde / and yet in myne
outwarde man / that is to saye my body I do serue
to y lawe of synne / whyles I obey more to sensua-
lyte than to reason in his mocyōs / wherof cometh
that I woll y whiche is good / but I am not of po-
wer to pfourme it I purpose i my mynde oft tymes
many good dedys or werkys / but for y grace want-
teth that shold helpe my infyrmyte & febylnes / ther-
fore I go asyde & cesse of good doynge / for a lytell re-
systens / Therof cometh that thoughe I knowe the

Parte.

wey of perfectyō / and howe I ought to do / yet I a
ryse not by deuotyō of soule to suche p̄fytēnes I am
so oppresyd and lettyd by my dull & corrupte body
thy grace good lord it is to me theragayn ful neces
sary to begynne goodnes and to profyte therein & to
fynyshe y^e same iⁿ p̄fytēnes / for without that grace
I can nothyng do / and with the helpe of it I may
do all thynges necessary to me / o thou heuenly gras
ce without y^e whiche no man may be of any meryte
or valour before god / nor any naturall gyfte is pro
fyttable neyther craftes ne rychesse / neyther beaute
ne strēgth / Wytte or eloquēce be any thyng worthe
before the good lord and grace wante / For gyftes
of nature be gyuen Indyfferently to good folke and
euyl / But the gyfte of electe and good persones is
grace and loue of charyte wherby they be noble and
made worthe euerlastyng lyfe / that Grace is of
such worthynes that without it / neyther y^e gyfte of
prophecy / ne the workyng of myracles and sygnes
nor hye speculation or cūnyng auayleth any thyng
Also neyther feyth ne hope / nor other vertues be ac
cepte of god without grace and charyte / o thou blef
syd grace that maketh hym that is poore in Soule
ryche in vertues / and hym that is meke abundaūt
of goodes spryтуall / come and dyscende in me / re
plenyshe me soone with thy consolacyon / that my
soule fayle not for werines / and drynes of mynde I
beseeche the good lord that I may fynde grace and
mercy iⁿ thy syght / for thy grace is ynough to me if
other thynges wante that nature asketh / if I be vex

¶ The thyrde

ed/or troubled w many trybulacyons I shall drede none euyl Whyle thy grace is with me/ that grace is my strength for it gyueth couceyll & helpe to hym that hath it/ It hath power vpon all iugemētes/ & wyse dome vpon all wyse men/ It is þ maystres of trouth and the techer of dyscyplne the lyght of the soule the conforthe of pressures the chaser away of he upnes/ the auoyder of drede/ the noys of deuocyon the bynnger forth of terys What am I wout grace but as a drye tree without moysture and an vnproffitable stocke to spyrituall beleuyng/ Wherfore I pray the good lord that thy grace may euer puent me/ and make me busyly gyuen to good woorkes by the helpe of chryst Iesu.

¶ The. lxx. chapter we ought to forsake our selfe & folowe cryste with our crosse.

Sonne as farre as þ mayst forsake & leue thy selfe so moche more thou shalt passe in to me/ for lyke as the inwarde peace of mannes soule is to desyre nothyng withoutforth so a man for sakyng hym selfe inwardly coioyneth hym to god/ I wyll that thou lerne to forsake or deny thy selfe persytely in my wyll with all cōtradycyon or complaynt/ folowe thou me for I am the way/ I am trouth & lyfe/ without way no mā may go/ & without trouthe there is no knowlege. And wout lyfe no man maye lyue I am the way of that thou oughtest to folowe/ trouth to whom thou oughtest to gyue credēce/ and am lyfe that þ oughtes to hope in to haue/ I am the way vnmoueable & moost right/ I am trouthe infals

Parte.

lyble & moost hye / & am lyfe without ende increat &
in the which standeth the very lyfe & blyffe of spyry-
tes & blessed soules / If thou abyde in my way thou
shalt knowe the very trouth and trouth shall deli-
uer the / and thou shalt fynally come to everlastyng
lyfe / If thou wylt come to that lyfe as it is wyten
thou must obserue my commaundementes / If thou
haue knowlege of trouth trust to me / & to my wo-
des / If thou wylt be my dysciple deny and forsake
thy selfe and folowe me yf thou wylt be pfyte sell all
that thou hast and gyue it to the pooze folke yf thou
wylt possesse euerlastyng lyfe despyse this present
lyfe / If thou wylt be auanced in heuē hūble þ here
in this world / If thou wylt reygne w men in heuen
bere thy crosse here with me in erthe / for onely the
seruaūtes of þ crosse fyndeth verely þ way of lyght
& eternall blyffe / lorde Jesu for asmoche as thy way
is the way of straytnes & of hardenes the which is
odious to worldly folke / therfore I beseeke þ to gy-
ue me with the contempte of the world that I may
hate it verely as thou dyd / It is not acorpyng that
a seruaunt be preferred afoze his lorde / ne a dysciple
aboue his mayster / Thy seruaunte therfore ought
to be exercysed i thy wayes / for therein is helth & ves-
ty holynes what euer I rede or here besyde it I am
not refreshed / ne I take not full delectacyon t, er by
sone for that thou hast red & knowest these thynges
happy art thou / and thou shalt be blyssed if thou ful-
fyll them / it is wyten he that hath my cōmaūdemē-
tes in mynde and executeth theym in his conuersa-

C The thynde

cion he is he that loueth me and I shall loue hym & I shall shewe & open my selfe to hym and I shall do hym to syt With me in the kyngedome of my father good lord as thou hast sayde and promysed so be it done to me I haue take the crosse of thy hāde I shall bere it by thy helpe & grace as thou layde it vpon me whyles I lyue / for trulpe the lyfe of a good man is the crosse of penaunce / the whiche is the very wey to paradys / the whiche wey I with other haue begonne / it is not lefull to go backe & to leue it / haue do byetherne go we to gether þ̄ wey begon / Iesus be with vs: for his loue we take vpon vs this crosse of hardenesse / and therfore let vs abyde therein for his sake / for he shall be our helper that is our leder / he shall holde our kynge goth before vs / he shall feyght for vs / folow we hym strōgely & dede we no parels be we redy to dye with hym goostly i þ̄ batayle of byaces & hardnes / ne let vs not fle from suche exercyse that we confounde not our selfe.

C The. lxiij. chapter / a man sholde not be dyscomforted whan he falleth in ony aduersyte or defaute.

S On paciens & humylyte in aduersytes doth please me more than moche consolacyon / and deuocion in prosperyte had / Why art thou heuy at a lytell woꝛde / or dede done or sayd agayn the yf more had be sayd or don to the / thou oughtest not to haue be moued at it / But lette it nowe ouer passe . This thyng that thou haste suffred is not the fyrste nor shall be the laste trouble or euyl that thou shalt suffer if thou lyue / Thou arte stronge and manfull I

Parte.

nough where none aduersyte is resystynge agayne
the/thou dost well counceyll and can well strengthe
other With thy wordes/ But Whā sodeyn trybula-
cyō cometh to thy doze/thou faylest thā both in coun-
ceyll and strength gyue hede to thy grete fraylte the
which thou hast experyence of in lytell thynges ob-
iecte agaynst the. And for thy heith whā such thyngs
ges fall / lyfte vp thy herte to our lord as thou best
can/and if it touche the yet let it not throwe y downe
ne ne longe vnbelappe y/ Suffer such thynges pas-
syetly/ yf thou can not gladlye/and yf thou here not
gladly such but thou felest parauēture indygnacy-
on in the/represse the Within thy selfe/ & suffer none
inordinate worde passe from y/ Wherby other shold
be sclaudered. A passyon areyled in a man shall
soone be apelyd and inwarde sorowe shall be made
swete if grace returne to man ayen yet I lyue sayth
our Lorde/ I am redy to helpe the and to comforte
the more than I dyd before yf thou wylt trust vnto
me and deuoutly call vpon me. Be thou more quyet
and pacyent thā thou hast ben/ It is not for nought
thou art often tymes troubled and tēpted greuouse-
ly/ thou arte a man and not god/ thou art a flesshely
creature and none aungell/ howe mayst thou than
thynke alway to abyde in one state of vertue/ Whā
that was not graunted to Aungell in heuen/ ne vnto
the fyrste man in paradyse/ the Whiche both felle
and stode not longe in y state of theyr creacyon that
they were create and sette in/ I am he that arayses
theym that sorowe for theyr synnes / or that other

¶ The thynde

Wyle suffreth With pacyence aduersyte / I auauce
them that know theyr infyrmyte / in to my dyuyny-
te / Lorde God thy holy worde be blessyd / it is swete-
ter to me than the hony come / What shold I do i mas-
ny and grete trybulacions and anguysshes / Were
not þ thou cōforted me With thy holy & swete woz-
des / Whyles I shall come to the porte of helthe euer-
lastynge by pacyent suffraunce of aduersytes / What
nedeth me force What and howe grete or many try-
bulacions I suffer / graūt me good lorde I beseeche
the good ende and an happye passynge frome this
worlde / haue mynde of me good Lorde and dzyrecte
my lyfe and me in þ way of ryghtwysnesse to come
to thy kyngdome.

¶ The. lxxij. chapter / how a man sholde not serche
hys thynges / ne seke auētūres the which god woꝝ-
keth here in his hyd Iugement.

Son beware that thou dispute not of hys ma-
ters or of þ hyd iugementes of god / as why
this man is damned or forsake and he lyfte vp to so
grete and hys grace. Also why this man is so grete-
lye punysshed with Syckenesse / pouerte / and suche
other. And this other / man so gretely auauced to
rychesse and dygnytees. These thynges with suche
other exceedeth all mannes consyderacyon or know-
lege / for no mannyng reason or dysputacyon may ser-
che or compass the Iugementis of God / Therfore
Whan thyne enemy suffreth temptacyon to the in
ony such thynges / or if other curious psones enqy-
reth suche knowlege of the / answer agayne vnto

Parte.

them this sayenge of the prophete / thou alway blef
syd lorde arte euer right wysse and thy domys are al
way true & right wysse. And also this sayenge of the
same pphete / the iugementis of our lorde are trewe
and iustifyed in them selfe / My iugementes sayth
our lorde are to be dreedde and not to be dyscussed by
mannes reason / for no mannes reason may cōpse
them / also thou shalt not enquire and despute of the
merytes of sayntes whiche are hyer in merytes or
blyss / Suche bayne busynes gendreth debates &
stryfes / they also noyssh the pryde and bayngloze / al
so enuy aryseth of y same whyles he his saynt and
another his labourer to pferre / to desyre / to know
or to serche such thynges is but vanyte without all
frute / and it displeaseth the sayntes suche oppynyon
for I am not God of dyscencyon but of vnyte and
peace / the whiche peace is foude more in trewe hu
milytye of man / than is his exaltacyon : Some
man hath more deuocyon to this saynte / and some
to other Sayntes / but that is more of deuocyon of
mannes affectyon than of goodlye or gostely zeale or
loue / I am he that made all sayntes / I gaue them
grace and I haue receyued theym to my gloze / I
euer knewe ony mānys merytes p̄uentynge them
with my swete blessinges / I haue knowen before
my louers & chosen seruants from the begynnyng
whom I haue electe & callid by me grace from the
reprobate and damnable cōuersacyon of the world
ly people / I haue chosen them & not they me / and I
haue drawe them to me by my mercy / I haue ledde

The thyrde
them in temptacyons / and safely brought them out
therof / I haue bysytred them with many and grete
consolacyons / I haue gyuen them perseuerance of
goodnes / and I haue crowned theyr pacyence / I
knowe the fyrst man and the last that shalbe / and so
of euery other thyng / I shall se all my chose seruants
with inestimable loue / I am to be loued in all
my sayntes & to be honoured and blessyd ouer all in
eche of them / & which I haue so gloriously magnyfyed
and predestyned without ony merytys goynge
afore of theyr part / he therfore that despyseth one
of my leest sayntes or electe psones / he worshippingeth
not y moost / for I made bothe small and grete / and
he that blasphemeth detracteth / or desprayseth ony
saynt detracteth me / and all my sayntes in heuē / all
they be one by the bande of charyte / all they cōsider
and fele one thyng / they woll one thyng / and eche
of them loueth other / and that is more they loue me
aboue them selfe and theyr owne merytes / for they
be rapte often aboue them selfe / and drawen out of
theyr proper loue and gyue it theym hooly vnto my
loue in y whiche loue they rest by entyer fruyte
& gladnesse / nothyng may chaunge or depresse them
for they be full of eternall truth / and they brenne in
soule wth the ordoure of inextyngable charyte / such
folke as be carnall cōse to speke or tell of the state &
glorie of sayntes / for they can not but loue pryuate
joye / they do alwey and put to as they fauour / &
not after the pleasure of the hye truthe of oure lord
criste iesu / In many folke is Ignorance but moost

Imitatio cristi.

¶ i.

Parte.

in theym that haue but lytell vnderstandynge and
therfore they but seldome loue ony persone perfectly
or ghostly / many men be drawe by naturall affecty
on & loue now to this saynt or man / now to that
& some to this / some to that / & as they behaue them
in these erthely thynges here / so they Image to be
of heuely thynges. But grete dyfference is betwixt
y thynges that Imperfyte folke do Imagyn or cōs
yder / and these thynges that deuoute & illumyned
persones seeth by heuely illustracyon / therfore sone
be ware to treate vpon such thynges curiously that
excedeth thy knowlege / but labour thou rather / &
indeuour thyselfe that thou may be sorted with the
leest or lowest that is in heuē thow the merytes
of good lyfe what auayleth it a man to know which
Saynt is more worthy in heuen than other / but yf
he wolde humble hymselfe the more or wolde gyue
more laude and praysonge vnto God therefore / He
pleaseth god more that thynketh busily with repen
taunce of the greatnesse and grete of his synnes / &
of the want of vertu that he hath whereby he dyffe
reth from the holynesse of sayntes / than he that dys
puteth of theyr degre in heuen more or lesse. Better
it is a man with deuout prayers and weppynge to
pray to sayntes / and with humylyte of soule to ad
quyre and purchas theyr helpe / than to enquire by
vayne inquisicyon theyr secretes / They be well cōs
tēt euery chone with his ioy / If men here lyuynge
were content and wolde refrayne theyr vayne spee
kyng / and contencyon aboute theym / They haue

Chethyde

no gloze or exaltacion in theyr owne merytes / for
they assygne no maner of goodnesse vnto theyr owne
ne selfe / but to god all onely the whiche hath gyuen
them all thynges of his infynyte grace and charyte
they be replenyshed with so grete loue of god and
with so abundaunt and folowynge Joy there vpon
that no gloze nor felycyte maye decreace / or fayle
theym . And Sayntes in heuen the hyer they be in
gloze / the more humble / and lowe they be in theyr
owne syght / and more nere / and dere to me in lone
It is wyrtten in the apocalyps that the sayntes in
heue of humblenes dyd submitte theyr crownes be
fore god / and they fell on theyr faces before the hum
ble lamble Cryst Jesu / adhowynge and worshyp
pyng hym as theyr lord God euermore lyuynge
withouten ende / Many folke enquyre very busly
whiche saynt is more preferred in the kyngedome
of almyghty god / that can not tell yf that theyr selfe
shall euer be worthe to be accompted with the leest
Saynt in that kyngedome / It is not a lytell but a
grete thyng and grace to be in the leest sorte in he
uen / where all that be there are greatly magnify
ed of god / for all that be there be called and are the
chyl dren of god almyghty whan the apostells of
God questyoned amonge theym / whiche of theym
sholde be more preferryd in the kyngedome of He
uen / They harde agayne the answer of our lord /
But yf ye be conuerted / and made meke / pure / and
without malice as chyl dren be / ye shall not enter
the kyngedome of euerlastynge lyfe / and he that hu

Imitatio cristi.

M.ij.

Parte.

bleth hym as this chylde he is more worthy i þ kng
gedome of heuē / Wo be to them that dysdarn to hū
ble them selfe w chylde / for they for theyr presumpciō
& pryde shall not be suffred to enter the humble yate
of heuē / the which admytteth none but humble and
meke folke / Who also be to ryche folke þ which be o
uercomen by Inordinate loue of theyr ryches / for
suche ryche folke haue here theyr consolacyons and
Joye. And therfore at the last poore folke that be he
re humble of herte and content with thyr poore de
gre shall enter in to the gloze of God for suche penu
ry and hardenes / wronges and other ylls as they
haue suffred here lyuynge in this vale of myserye /
Where ryche folke lyuynge here in welthe and plea
sure shall be shyt out with grete sorowe and lamen
tacyon / for þ they haue loste so Inestimable a Joy
for a short worldly delectacion that they had here ly
uynge Joy therfore ye humble folke and also poore
for ye shall enheryte þ euerlastynge ioye and kyng
dome of god if ye lyue well here in this mortall lyfe
with perseueraunce.

Che. lxiij. chapter / all hope and truste that man
hath is to be fpyed in god all onely.

In orde god what is my truste þ I haue i this
lyfe / and what is my moost solace / & coforte
of all thynges byslyble þ I se vnder heuē / It is not
thou / whose merry is innumerable / yes sothelye /
whā hath it be well with me at ony tyme without
the / or whā might ony yll happe or come to me thou
beynge p̄sent / Sothely neuer / I had leuer be poore

CThe thynde

with the/than to be ryche wout thy presens/ I had
leuer be a pylgryme here in erthe with thy presens/
thā to possesse heuen wout the. For where thou arte
there is heuē/ and where thou arte not there is deth
and also hell/ Thou arte all my desyre/ and therfore
I haue nede to lament/ to pray/ and crye contynual-
ly after the/ I may trust fully in none but in the for
there may be no helpe in cases of nede/ but in the on-
ly my lordē god/ thou arte my hope/ my trust/ & my
moost faythfull cōforte and helpe in all thynges/ all
other persones seke theyr owne profyte and auayle
but thou alonly ptendest and sekest my profyte and
helthe eternall/ also thou turnest all thynges to my
well/ ye & whā thou sendest me troubles/ affeccyōs
and temptacyōs all suche thou good lordē ordeynest
for my wele and profyte/ that by a thousande wayes
arte wont to proue thy chosen and beloued seruaun-
tes/ in which probaciōs thou art not lesse to be pray-
sed/ than if thou had replenysshed vs with heuēly cō-
solacions/ In the good lordē I put all my hope & so-
coure/ I sette all my trybulacyōs and angursshe in
the/ for all y I beholde & se without the I haue pro-
ued it infynite and vnsstable. The multytude of car-
nall frendys guarleth not/ nor stronge helpers shall
not may helpe/ ne wyse cōfeylers may geue ony p-
fytable ans wer or cōunceyll/ ne the bokes of doctou-
res may comforte ne ony p̄cious substance may dely-
uer fro thy hande ne ony secreete place may defende
man/ but if thou lordē god wyll assyst helpe/ cōforte
cōfeyll/ instructe/ & kepe hym all thynges that seme

for to be ordeyned to mannes preate and felycyte/ If
thou be absent they be not worthy/ ne they haue or
gyue ony true felycyte to ony creature/ thou my lord
be god therfore arte the ende of all goodnes/ the hye
lyfe of all the profounde spekynge of all eloquence & the
moost stronge hope & solace of thy seruantes/ Myne
eyen intendynge in to the/ I truste fullye in the my
lorde god father of mercyes/ Blesse and sanctify my
soule with heuenlye blessinge/ that it may be made
thy holy tabernacle and dwellinge place/ and the se
te of thy eternall gloire/ Nothyng be founde in me
at ony tyme that shoulde offende thy hye maieste af
ter the greatnes of thy goodnes and thy manyfolde
mercyes beholde me/ and here graciously þ prayer
of me thy poore seruaunt beyng farre exyled i the re
gyon of the shadowe of deth/ defende/ and conserue
the soule of me thy seruaunt good lord whyle I las
boure amonge the manyfolde payris of this corrup
tyble lyfe/ and directe it by thy grace cōtynually in
this lyfe vnto þ fynall cosittrey of euerlastyng peace
and charyte. Amen.

Here endeth the thyrd booke of John Gerson/
Imprynted in London by Wynkyn de Worde i fletes
strete at the sygne of the Sonne.

(1519-1520)